

THE

# MISSIONARY HERALD.

VOL. XL.

SEPTEMBER, 1844.

No. 9.

## American Board of Commissioners for Foreign Missions.

### Nestorians.

LETTER FROM MR. STODDARD, APRIL  
23, 1844.

### *Reception by the Nestorians—First Impressions.*

THE constant readers of the Herald will remember that Mr. Stoddard embarked from Boston on the 1st of March, 1843, to join the mission to the Nestorians of Persia. He went in company with Mr. Perkins and Mar Yohannan, and arrived at Oroomiah on the 14th of June following. The present letter is intended to convey to the friends of missions in this country his "first impressions," after reaching his field of labor, and also the views which he now entertains respecting his work and the people in the midst of whom his lot is cast.

It is interesting to know how a young missionary looks upon a community like the Nestorians, as he goes among them, for the first time, to become their teacher and spiritual guide; and it is particularly interesting, as well as instructive, to see how the conceptions which he forms at the commencement of his labors, respecting their character and condition, are gradually modified, upon a more intimate acquaintance. In this way we attain to a better understanding of the work which the brethren who have gone out from us, are called in the providence of God to perform; and, consequently, we can discharge our own duty, both in respect to them and to the people among whom they dwell, more intelligently and more satisfactorily.

VOL. XL.

25

On the arrival of a new missionary, nothing is more pleasant to him than the seeming cordiality with which he is welcomed to the scene of his future labors. Young and old go out to meet him with joyous faces, and pronounce over his head the apostolic benediction of "grace, mercy, and peace." Accustomed, as he is, to the simplicity of American manners, he infers more from such a reception than truth will warrant; and perhaps, in the warmth of his feeling, imagines every one a Christian brother, and every heart glowing with love. And it is not till after a residence of some time among the Nestorians, that he understands the true condition of this ancient church. But a change in his feelings will be likely to occur; and any unfounded hopes he at first cherished about his missionary work, must give way to sober reality.

You will infer from these remarks that a similar change has taken place in my own feelings. To some extent it is so. When, upon our arrival at Gavalan, thirty or forty miles from the city, we met a large company of priests, who had rode thus far to escort us home; when, the next day, at every turn in the road, we saw the face of some new Nestorian friend; when little boys from the Seminary walked six, eight, and even ten miles, under a hot sun, to join our party and swell the note of welcome; I was very happy in the prospect of living among a people, so eager to drink the

waters of eternal life. And as we entered the city in long procession, and found hundreds of Nestorians gathered around the door, and thronging the adjoining roofs, my emotions can hardly be described. I forgot that I was in a land of darkness and the shadow of death, and, giving vent to the tears which I could not repress, blessed God that he had sent me to point these famishing, longing souls to an Almighty Savior.

Soon after our arrival, fearing the summer heats of the plain, I went to Mount Seir; and there, in a great measure secluded from the people, I pursued the study of the language. Thus situated, I retained for some months the same vivid and pleasant impressions which I had on my first arrival.

*Subsequent Views—Unmeaning Phrases  
—An Example.*

But when I came again to the city, and began to mingle with the people, and had more opportunity to see them in their every day dress and in their own homes, it is no wonder that my views were considerably modified. Had I been to describe the missionary here as I saw him last summer, I should have painted him as a happy shepherd, leading his flock into green pastures and beside the still waters; telling them of that salvation which they would joyfully accept, and lighting up their pathway to eternal glory. Now I should describe him as toiling amid discouragements and harassed by care; among an avaricious, intemperate, and pleasure-loving people; with few to give him real Christian sympathy, and obliged to look for his strongest encouragements to the promises of a covenant God. The missionary work wears a very different aspect to the careless observer and the experienced laborer.

A stranger here will soon find that the pious language of the people, which at first fell so pleasantly on his ear, is a great obstacle to the success of the gospel. Suppose we go out to one of these villages, in the hope of an opportunity of doing good. We will be guests in some family, with whom a previous acquaintance has been formed. A company of ignorant men, scarcely any of whom are able to read, gather around us. The subject of religion is introduced; and instead of its seeming an unwelcome intruder, all, with fluency, and perhaps with earnestness, join in the conversation. So far from its being necessary to form a religious vocabulary, as at many other

missionary stations, "faith," "repentance," "the love of Christ," and "the kingdom of heaven," are on every body's tongue. But alas! like sounding brass and a tinkling cymbal, they too often convey shadowy ideas to those who repeat them. Of course, this remark does not apply to those who have been brought more directly under the influence of the mission.

If a village is visited on the Sabbath, a priest, perhaps of very questionable character, may sit down by the missionary, as he expounds the Scriptures to the people. After the latter, with stammering tongue, has delivered his message, the former will go on to enforce it; using an aptness of quotation and illustration that would tell powerfully on the conscience, if the preacher would only carry his principles into every day life. As it is, such exhortations blunt the sword of the Spirit.

One priest, who stands high among the natives as a preacher, but who has ever been regarded by the mission as an unprincipled man, is quite dissolute in his life. So much so, indeed, that not long since he was found intoxicated at the time of service by one of the brethren. What is worse than all, he seemed to consider himself in no way disqualified for acting as an ambassador of Christ, and even took offence that the usual congregation was not assembled.

The nature of the difficulty, alluded to above, is illustrated by a case that occurred in Mr. Stoddard's own family.

A promising boy from Geog Tapu, who had been taught to read, and who was somewhat advanced in knowledge for a Nestorian of his age, was committed to my care by the mission. I soon began to teach him English, learning from him in return his own language. We read much every day in the Bible together, and, with the hope of benefiting his soul, I used to explain to him the meaning of the different passages which passed in review. As, however, I had acquired no fluency in the use of the language, he would frequently anticipate my words, and express the idea far better than I could myself.

I was much pleased with his knowledge of the Scriptures, and his apparently humble spirit. He often seemed to rejoice that he had come to live with me, where, removed from his wicked companions, he could listen to the word of life. When I pointed to Christ and the

necessity of loving him better than father or mother, he would reply that he hoped this love was kindled in his own soul; that the Savior was his friend and heaven his home. I never, at that time, cherished the hope that he was a real Christian. But I was still interested in his appearance, and thought he might not be far from the kingdom of heaven. Experience showed me my mistake. That boy, by his own subsequent confession, was a liar and a thief, and had no regard whatever for that gospel in which he professed so much interest. And it is only as the truth has been held continually before his mind, that, as I hope, a conscience has been formed within him, and that he realizes in some measure his sins. May God of his infinite mercy grant him repentance unto life!

#### *No Reason for Discouragement.*

But it must not be inferred, because a darker shading is gradually given to the picture, that the young missionary's interest in the people will be diminished. If he had any correct idea of his work at the outset, he was induced to engage in it, not by the safe and hopeful condition of an apostate world, but rather by its dreadful wretchedness. And how is this people an exception? If they were half they profess to be, were their words a safe index to their hearts, our work here would be unnecessary, and we might go back to labor in the darker regions of our own land. But Christ Jesus came to seek and save the lost; and the same privilege is ours. If there be one people on the face of the earth more wretched than all others, does not the missionary have a blessed lot, who carries to them the knowledge of an Almighty Savior? What though these Nestorians are wedded to sin? This only demonstrates their more perishing need. And as we labor to bring them to God, may we not feel that their conversion, when it takes place, will be indeed from darkness to light, and magnify the riches of the grace of Christ?

But there are brighter features to our work here, which, in comparing our field with many others, should make us adore our covenant God. On my way hither I could not but be struck at Smyrna, Constantinople, and the other stations of the Board in Turkey, at the difficulty with which the missionary gained access to the people. Perhaps on the Sabbath some twenty or thirty would assemble, by stealth, at his house to hear the gos-

pel of the grace of God. And even these stood in awe of the power of their excited bishops and priests. But here how different! The sower may go forth wherever he pleases, and scatter broadcast the seed of the word. Had we a thousand tongues, and did we glow with an angel's zeal, we might find constant employment in proclaiming Christ Jesus and him crucified. And if we sit down and fold our arms, with such a work before us, we shall prove recreant to that Savior who has sent us forth. Oh! that we may bless God, day by day, for the privilege of freely pointing these dying ones to Calvary and heaven.

The people are not only entirely accessible, but they appear very friendly to our operations. I do not mean that no individuals advocate our cause and profess themselves our hearty supporters, who are solely influenced by avaricious motives. That this should be the case, among a people poor and degraded, who have from infancy worshipped mammon instead of God, is not surprising. Nor do I see how it is possible to avoid the evil, when extensive operations are kept up, and so many natives are employed as school teachers and printers, and in other departments of labor. Nor, again, do I mean that I see among the mass of the people real love for the gospel, and Christian sympathy with those who preach it. Was this ever found in hearts unsanctified by the Holy Ghost? But I mean that where no selfish motives come in on the one hand, and where there is no real love for the truth on the other, there is still a personal kind feeling which is very favorable to the dissemination of the gospel. And this, although far less than we desire, is all that, in the present state of the people, we can hope for; and it calls for devout thanksgiving to God.

One can hardly fail to be gratified here by the close attention which is given to the preaching of the gospel. In America where the people are accustomed to read and think for themselves, I have often seen many asleep under the most fervent appeals to their consciences. Ought not such to blush when they learn that these poor Nestorians listen, with an almost eager interest, to the words of eternal life; and that too as spoken by those who stammer in a foreign tongue?

#### *Advantage gained—Prospect.*

As you are well aware, extensive preparation has been made here for a glo-

rious harvest. We who follow after, find abundant evidence that our predecessors have not toiled in vain. I cast my eye around on more than forty schools, and nearly a thousand pupils, who are daily reading the gospel of Christ. I see a seminary of sixty promising youth, collected from all parts of the plain and the mountains, who, in a few years, will become the priests and deacons and learned men of this people. Brought under our immediate influence, they are taught the careful study of the Scriptures, and have many an earnest exhortation from members of our missionary circle. I see a press scattering the words of life, in all directions, to those whom we should not otherwise reach. I see a small band of native converts, who weep and pray over the desolations around them, and join heart and hand with us in saving souls.

Among these, Mar Yohannan should be prominently mentioned. Since his return from America, he has interested and encouraged us all by the decided stand he has taken. Though wine-drinking is very extensively prevalent among the Nestorians, he has renounced it himself, and is bold in reproving his people for this sin. We find him ready to engage in preaching and every good work. While I am now writing, he has assembled a number of persons employed in our yard, and held a prayer meeting in an adjoining room. This he designs regularly to keep up, at least once or twice every week. Such an example of an influential bishop will certainly be felt. And it is an unspeakable pleasure to me to record this testimony to the usefulness of one whom I love as a Nestorian and a personal friend.

There has been this winter unusual interest in listening to preaching; and probably never since the mission commenced have the congregations at the city been so crowded and solemn. Whether it has resulted in true conversions, time alone will show. But we all feel that much light has been poured upon the surrounding darkness, and many have been induced to relinquish hopes in their own righteousness, who yet have not trusted in the righteousness of Christ. With such a people this is a very important step towards a hearty reception of the gospel.

You will infer from what I have written, that although my views of the Nestorians have been modified by a residence among them; though I now have a more clear and, I trust, correct knowledge of their real character than soon after my

arrival, I am very happy in contemplating my future work. Our field of labor is one of the deepest interest. I cannot believe that God has so long preserved this ancient church, amid such trials, without glorious designs of mercy in its behalf. Nor does it require a prophet's vision to foresee the time when this whole people shall gather, in meek subjection, around the sceptre of Emmanuel. The pious terms they now so carelessly employ, will then have a sweet, a delightful meaning; and we shall be permitted to sit with them in heavenly places in Christ Jesus. Blessed day! when the Mussulman, who now looks with mingled scorn and hatred on the religion of the cross, shall be won by a display of its life-giving power! May that day come quickly.

### Erzeroom.

#### JOURNAL OF MR. PEABODY.

#### Persecution—Inquirers.

THIS journal embraces the incidents of the last half of 1843. From previous communications it will have been learned that our brethren at Erzeroom were much encouraged at the beginning of the year, by the increasing attention of the Armenian population to their instructions. Soon, however, their immediate prospects of usefulness were somewhat darkened by persecution. The following pages will show that the opposition raised against their labors continued through the year; and, indeed, the last accounts from that station, represent it as still persisted in by the enemies of a spiritual religion.

But this very opposition has probably been overruled for good. Although the missionaries have been embarrassed in their operations at Erzeroom, the truth has made greater progress elsewhere. The accounts which they have received from different villages, have been very encouraging. In one place, the assistant found the principal priest, and several other men, "very friendly and anxious for instruction;" in another village, a physician, a banker, and a merchant were interested and ready to receive light; in still another, two vartabeds seemed to be, in some measure, sensible of their sins, and anxiously made many inquiries in regard to the path of duty. In vain, therefore, do "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." "He that sitteth in the heavens shall laugh; the Lord shall hold them in derision."

August 14. Three of our friends called privately this evening, one of whom



has been mentioned in our former journals. He has experienced much trouble on account of his boldness in the cause of the truth. It is only a short time since a friend of his was bastinadoed for having spoken against certain favorite errors of the church. The Bishop compelled him at length to acknowledge that the individual who called this evening, had led him to speak as he had. Our friend was immediately filled with fear, expecting the severest treatment himself. His enemies, manifesting a truly inquisitorial spirit, were soon in quest of him. After much searching, his place of concealment was discovered, and he was taken before the Bishop; but through the kind intervention of a friend of some influence, he escaped after being severely threatened, without punishment.

During an interview held, August 30, with an Armenian from a district lying in a westerly direction from Erzerroom, Mr. Peabody learned that a strong desire existed there to receive the books distributed by the missionaries. There is much reason to believe that light would spread rapidly in that region.

September 3. I have received a call to-day from a prominent Armenian in this place. His object was to obtain religious instruction and procure a book, called *Christian Doctrine*. We spent much time in religious conversation, and in reading the New Testament. He is somewhat enlightened, and sighing for the liberty of reading our books without molestation, and of making progress in the knowledge of the truth, without utterly destroying his worldly prospects, as he must do, if it is known that he is using the means requisite for such an end. Not long since the Gospels, which he had obtained from us, were taken from him by the Bishop and committed to the flames.

On the following Sabbath, an Armenian from a village in the interior, who appeared to be somewhat enlightened, applied for books, and returned the next day to communicate, it is hoped, the light which he found in Erzerroom.

#### *Interesting Conversations.*

17. I have just received a note from an unknown friend, requesting a few books; he regrets that he cannot call on us, as the Bishop and rulers of the church have set themselves in hostile array against all those who are seeking after the truth; he adds, "They are blind leaders of the blind."

Two young men have also called, one of whom is apparently a very promising youth. Although his father is an influential man in this place, he says that he would be glad to be a servant in one of our families that he might have an opportunity to become better acquainted with the truths pertaining to his eternal salvation;—an affecting instance of the strong desire of some of these oppressed people to obtain a knowledge of the way of life. We read the New Testament together, and I endeavored to preach the gospel to them. Such a congregation seems but a small affair; those, however, who are acquainted with the bitter persecution that has of late been endured here, think it wonderful that any should inquire after the truth, when by so doing they not only endanger their reputation, but also run the risk of receiving severe punishment. I gave this young man a *Christian Doctrine*, which, I have since been informed, has been a source of much trouble to him, as his father threatened to disinherit him if he did not return the book, or if he came to my house any more. He has not, however, returned the book, but concealed it, and he is reading it privately.

18. Two Armenians called upon me privately this evening; they have often done so of late. One of them manifested much anxiety in regard to his prospects, having recently been threatened with banishment; it is extremely gratifying to us, however, to see that he knows where the true source of his strength and comfort lies. He always requests to be remembered in my addresses at the throne of grace, also that a portion of Scripture be read, and prayer offered before he leaves me.

22. A man from abroad has visited me to-day, who has often called of late for religious inquiry. During our conversation to-day, he said, with a deep sigh, "I am a great sinner; pray for me." I replied that Christ was a great Savior, and gave him the tract, "What is it to believe in Christ?" I have before presented him with several of our most valuable books, which he appears to be diligently perusing. But when the enemies of the gospel see him thus engaged, they call him "English," and they say to him, "Do not go to the English priests' houses." "Why?" he inquires, "I see no pride, and hear no bad language there. The priests sit and read the Scriptures with me, and speak about Jesus Christ." Thus, as soon as an individual begins to pay the least attention to his eternal interests, every effort is made to turn him from the pursuit.

Three days later, a priest and another Armenian, both from a distance, called upon Mr. Peabody. They listened with evident interest, and gave their assent with apparent cordiality to the claims of the gospel.

#### *Official Note—Unknown Friends—A Farewell.*

Under date of October 14, Mr. Peabody alludes to a communication, recently made by the Sublime Porte to our *Chargé d' Affaires* at Constantinople. That communication is in the following terms :

It has been represented by the priests and heads of the Armenian people in Erzeroom to the Patriarchate of this capital, that two American priests, (missionaries,) who have latterly taken up their residence with their families in the Armenian quarter of Erzeroom, are endeavoring to convert some members of said people to the Protestant religion. These Americans, being in that place as foreigners, (travellers,) and not engaged in business, such proceedings on their part are prejudicial to the national and religious principles of said people, and occasion complaints against them. And also, as their proceedings are contrary to the principles of the Sublime Porte, their farther residence in that city would occasion new complaints against them, (which would not be agreeable to you,) it is thought proper not to permit it. This circumstance is, therefore, being written to His Excellency the Pacha of Erzeroom, and by the present official note, we also bring it to your knowledge, with the request that you will be pleased to co-operate in whatever may be deemed necessary on the subject.

This intimation of the pleasure of the Sublime Porte was made, without stopping to inquire into the truth of the complaints ; it may be regarded, therefore, as indicative of a wish to exclude our missionaries from the empire. But the Turkish government will find it very difficult to carry such a measure into effect.

25. I have heard that a number of individuals, with whom we have no acquaintance, are accustomed to meet on the Sabbath to read the New Testament in a language which they can understand, and for religious conversation. One of this number, not long since, said that he "would not give up his books, though the Bishop should cut him in pieces." The Lord has many ways of carrying forward his cause, when he has so determined.

A school teacher, from a village distant about nine miles, visited Mr. Peabody, October 27. He is somewhat enlightened, and wishes to become more so ; he is anxious to procure a better man to take his place in the school.

31. A priest came this evening to bid

us farewell. To-morrow he and his family start on a pilgrimage to Jerusalem. This is the only way in which he can escape from this place, where he has suffered so much on account of his attachment to the gospel, and where he feels that he cannot safely remain. He has borne his trials with wonderful patience and cheerfulness. He expressed the hope that he should meet us in heaven, if not permitted to meet again on earth, and requested our constant intercessions in his behalf. After uniting in prayer, he took his leave of us. We much regret that we are obliged to part with him, as he has been very useful in this place. It is his opinion that there are more than two hundred in this city, who would be glad to receive the instructions of the gospel, if they had the liberty of doing so.

#### *Opposition frustrated—Tours.*

At the close of the journal, from which the preceding extracts have been taken, Mr. Peabody notices, very briefly, a more recent attempt to embarrass the operations of our brethren. A petition, signed by one hundred and twenty-five Armenians, was addressed to the Pacha, the object of which was to procure the removal of the missionaries from Erzeroom. As the Pacha, however, happens to be a very liberal man, the plan did not succeed.

Thus this affair, which seemed so threatening at first, appears to have passed away, to the great disappointment, no doubt, of those that "have spoken against us with a lying tongue." As they can have but poor encouragement to resort to such measures again, even though our efforts should become much more extended, it is to be hoped that we shall be permitted hereafter to prosecute our work without such interruptions. The people will also understand that the Government does not approve of the efforts made for our removal ; and should an application be made to the Pacha to banish a man for being evangelical, as the Bishop has often threatened to do, it would be much less likely to be successful now than before these movements. There is reason to believe, therefore, that they will soon acquire courage to seek interviews with us ; and should their number considerably increase, it will be very difficult for the Bishop and his coadjutors to persecute with such unrelenting cruelty as has been practised here the past year. And thus "the word of the Lord may have free course and be glorified."

The inveterate hostility manifested to

this station shows in what light it is regarded by the hierarchy. From the fact that this city is so central, they know very well that, if permitted to remain, we shall have access to men from other places who are constantly coming here, even though we should be restrained from free intercourse with the permanent residents; and if we have not sufficient work here, we shall labor to enlighten those in the surrounding country, extensive and accessible as it is, and containing a large Armenian population. And this we will do, if God permit.

The Herald for July contained an account of a tour performed by Mr. Peabody in Pasin, in the summer of 1843. To this excursion the following extract refers.

My visit to Pasin has convinced me that much good may be done by similar excursions. If the priests are willing to receive religious instruction,—as those whom I then saw, in most cases, were,—how great the probability that they will become a real blessing to their people! The people also will always flock around a missionary, affording him an excellent opportunity for preaching the gospel in an informal way, morning, noon, and night, on secular, as well as on sacred days. This labor is very arduous, attended with many annoyances, and, in some parts of this region, exceedingly hazardous, in consequence of the Koords; but it is very pleasant notwithstanding. I never spent any portion of my life with more satisfaction than the fifteen days I was absent on this excursion.

#### JOURNAL OF MR. JACKSON.

##### *An active Friend—A Confession—Simony.*

THIS journal is a continuation of the one which was published in the March Herald; and it extends through the last six months of 1843. It is designedly less full and minute than that of Mr. Peabody; for this reason fewer extracts have been made from it. In consequence of the excitement raised against the missionaries and their friends at Erzeroom, Mr. Jackson has paid more attention to the surrounding country. It would seem from his statements, as well as from those of Mr. Peabody, that evangelical sentiments are becoming gradually diffused in that part of the Turkish empire, and that the friends of the truth are increasing both in number and in boldness.

July 8. I have received a call from one of our firmest friends. This man is full of zeal in the work of disseminating a knowledge of the gospel; he is constantly seeking out persons whose attention he may draw to the true doctrines of Christ. To-day he called to procure a copy of the New Testament in modern Armenian, for a new acquaintance who desired to obtain it. He told the man, he says, "I will get the book for you, and I wish you to read it; but if you do, people will call you Protestant, and will say many things against you." "No matter," replied the other, "my object is not the good opinion of men; but the salvation of my soul." Our friend has lately obtained several books for distribution. He says, "Let the people take them and read them, and learn from them. Let the gospel extend. The day will come when our vartabeds will read these books, and acknowledge their sin in now opposing them."

The friend above referred to called again towards night, to tell me of a conversation he had just held with four men, one of whom has been a violent opposer. They all listened to him with fixed attention, surprised to find that our Protestant belief is so much more according to truth than they had supposed; they expressed a desire to examine our books and become better acquainted with us.

11. I have just received a call from a resident of Egin. He appears much interested in the truth, and ready to receive instruction. He says he has been living in darkness, like a beast; and he now rejoices that he has begun to perceive the light.

One of our friends has returned from an excursion to four or five villages on the plain of Erzeroom, for which I had given him a few books. While there were many to oppose the light, he found a few who were friendly to the gospel. The distribution of books was difficult, as the Bishop had written to all the villages, prohibiting the purchase or reception of our publications. He saw an ignorant man at a monastery, whom the Bishop had lately ordained to the priesthood. The latter took from him three hundred piastres as an ordination fee, and fifty piastres more for his not being able to read an extract from some ancient book that was shown him. Thus money covers every defect, and becomes a substitute for every qualification.

In the spring of 1843, a teacher in the public school at Erzeroom was dismissed on account of

his sympathy with our missionaries. Mr. Jackson mentions his departure, July 28, for Van, where, it is hoped, he will scatter some light.

*August 2.* I have heard to-day that a prominent individual in this city, who lately returned from a pilgrimage to Jerusalem, told one of our friends that he saw some Protestants at Jerusalem, and conversed with them, and that he believed us to be in possession of the truth; "but," said he, "I cannot teach these things without suffering for it; therefore I will be silent." Persons of this state of mind are, I doubt not, rather numerous here at the present time.

#### *Opposition of the Bishop—Progress.*

8. The Bishop lately called before him the friend referred to under date of July 8, and told him that he must not visit us, or have any intercourse with us; and if he does, he will be banished from the place. We hear also that five priests of Pasin have been suspended from their office, for their supposed inclination to evangelical views. Thus the enemy rages, but our work is of God, and we believe they will not and cannot overthrow it.

The individual mentioned in the following paragraph is not unknown to the readers of the Herald. His sufferings in consequence of his independence and his regard for the truth, were detailed at some length in Mr. Jackson's journal, published in March last.

16. Our friend priest H. sent us a message that he was in distress, and wished to ask our advice. We accordingly met him by night at the house of another friend. For about four months he has received from the Bishop hardly anything for his portion of the priests' money, and nothing from his parishioners; and, having no other means of support, he has been obliged to get his bread by the sale of his household furniture. He is also afraid of farther punishment, as the bastinado which they gave him in June last, does not seem to suffice. He wished to consult us as to the course to be pursued in case farther punishment should be threatened. He wishes to leave the place, as he cannot remain here in safety; but they will not let him go, unless it be on a pilgrimage to Jerusalem. We could not promise him protection, but we concluded to render him a little pecuniary assistance, in consideration of his laboring for the truth as he should find

opportunity. He says there are several who will privately listen to instruction.

24. I have been informed that the Bishop called a council yesterday, to which he invited sixty persons. Only twenty-three attended, among whom was an influential Armenian from Constantinople. The Bishop and the other persecutors have been making unwonted efforts to show their zeal for the church, evidently to win the favor of this "ruler of the nation." The council was called chiefly to judge priest H., and to find means to put down effectually the new heresy. At its opening, the Bishop began by reviling an enlightened Armenian of Constantinople, and some others not within his diocese; as this, however, had but little to do with the matter in hand, the great man lost his patience and went out from the assembly. This caused the consultation to be prematurely broken off. "The rulers take counsel together against the Lord and against his Anointed;" but seldom are their counsels brought to nought more speedily than in the present instance. The man from Constantinople immediately called on one of our friends, and heard him in defence of the priest and the other friends of the gospel.

Under date of October 2, Mr. Jackson says that a few persons were in the habit of meeting on the Sabbath, for the purpose of reading the Scriptures, and prayer. It was not deemed advisable for the missionaries to assemble with them.

*November 30.* Last summer our assistant performed a tour of two or three months. He found, in all the places which he visited, a few,—some of them priests and one or two vartabeds,—who listened to his remarks on the gospel. Since his return he has corresponded with some of those who manifested particular interest in the truth, from which we hope good will result.

We have lately received a letter from one of our friends, who left this place some time since, and writes from Erzen-gan. He says that he is conversing with the people there on the truths of the gospel, and while many adversaries are busy in speaking against these new things, there are also some who are becoming more and more enlightened. A similar report is also made from Egin.

Notwithstanding the opposition which has been raised against this station, more than seven hundred books and tracts were distributed last year; these have been scattered, not only in the city, but in many of the neighboring villages.



## Trebizond.

LETTER FROM MR. JOHNSTON, APRIL 3,  
1844.

*Opposition—Theological class—Inquirers.*

THE communications which have lately come from this station, it is well known, have been very encouraging. At no other point, indeed, in Western Asia, has the truth made greater progress within the last few months. As was anticipated, the enemies of spiritual Christianity have been roused to repeated and even violent attempts to arrest the spread of the new doctrines.

Last winter a petition was addressed to the Patriarch at Constantinople by some Armenians of Trebizond, requesting him to use his influence with the Turkish government, that our brethren might be removed from the latter city. To this petition, however, the signatures of only twenty-seven individuals, as is supposed, were affixed; and at the foregoing date nothing had been heard from it at Trebizond. But the following extract shows very clearly that though one mode of opposition and annoyance may prove unsuccessful, others still will be resorted to.

More recently we have had another unpleasant excitement, occasioned by communications between the Pacha and the Armenian Vartabed, in relation to those of his flock who are reputed to have attached themselves to us. The Pacha, it is said, sent word to the vartabed to bring him a list of their names; but the latter with his advisers could not agree upon the names to be presented, each having friends among them which he wished to screen; and so their counsels were frustrated. We hope that the result of these movements will be, that those who are disposed will visit us with more freedom than ever, and be less alarmed by the incessant reproaches and threats of their adversaries.

The friends of missions have much reason to give thanks to God, for his repeated and remarkable interpositions in behalf of this and other stations in Turkey. Hitherto the counsels of his enemies have been signally confounded and frustrated.

Such is the strength of the opposition, however, that only a small number attend the Turkish service, conducted by Mr. Johnston on the Sabbath. A Saturday evening service has been commenced, with special reference to those who give evidence of piety; it is already attended by some ten or twelve, and the number is increasing.

I am also giving daily instruction to a class of three young men, who have their hearts fully set on obtaining a complete knowledge of the doctrines of Christ, with a view to preaching them to their fellow-men. We have been mainly employed on the epistles of Paul, from which they have obtained clear views of the doctrine of justification by faith, and have learned to distinguish between justification and sanctification; and it is really delightful to witness with what pleasure they receive any new light in regard to these and other important doctrines.

One of these young men has left Trebizond to resume his evangelical labors in the interior; and, if Providence permits, he expects to return again next winter, to spend a few months, as during the past season, in studying the Scriptures with a view to preparing himself better for the work of an evangelist. During his stay here he was ever active in doing good to all as he found opportunity; and we have reason to believe that his labors have not been unblest. Indeed one man seems to have come to a knowledge of the truth in consequence of his faithfulness.

Of this individual, the following particulars are given.

He is from the interior, and has been residing here for some months, working at his trade. It is no ordinary interest that he manifests in the truth; and we greatly hope that God will make him the means of beginning a good work among the numerous but eminently superstitious Armenians of the village to which he belongs. He has commenced visiting me two or three nights in the week to receive instruction; and he will probably postpone his return to the interior for some weeks, that he may become better established in the truth, seeing that he will there have much opposition to combat, with no one to aid or instruct him.

Other inquirers, from different places in the Turkish empire, are referred to by Mr. Johnston; "from among the people of Trebizond," he also says, "we have new visitors from week to week, to whom we freely speak of the kingdom of God."

LETTER FROM MR. JOHNSTON, APRIL 13,  
1844.

*Death of a pious Armenian.*

THE following account of the peaceful death of

an Armenian at Trebizond proves the genuineness of the work which is going forward there; and it also shows how far the enemies of the truth are disposed to carry their opposition.

We have just been called to mourn the death of our beloved brother Migerditch; he left us on the 10th of the month. As he belonged to a papal Armenian family, the quiet of his last days was much disturbed by the importunities of his relatives, the priest, and principal men of the community, who endeavored to induce him to profess himself a faithful son of the church of Rome, and submit to the usual rites performed for the dying. But he persisted to the last in declining the offices of the priest, and consequently his mortal remains received the treatment which was to be expected in such a case. His body was not allowed to be laid in the burying ground belonging to the church, but was kept during the day, and, at a late hour of the dark and stormy night which followed, it was carried by porters, attended by a Turkish *kavass*, and buried at a waste place, about a mile out of the city. "Precious in the sight of the Lord is the death of his saints." In the midst of the unbounded exultings of the "foolish and deceived," we feel a consolation in the death of this Christian brother, which the world cannot take from us; for we feel a sweet confidence that his spirit has been welcomed to the mansions of the blessed. He was a man of superior mind and decided piety; and we fondly hoped that he was destined to render important service to the kingdom of God, in this dark corner of the world. But it has pleased our Heavenly Father thus early to take him to himself, doubtless for wise and important reasons. On account of the hostility of his family we could have no personal communication with him during his sickness; and it was with difficulty that any of our Armenian friends could have an opportunity of speaking to him.

From one who saw him two or three months before his death, we learned that he was already aware that his disease must terminate fatally; but he manifested great cheerfulness, and inquired with much interest after the welfare of the brethren. Some time afterwards another of the brethren,—being a stranger in the place and unknown to the family,—took advantage of this circumstance to make him a visit. His countenance lighted up with joy at the sight of a Christian brother, and in answer to inquiries about his state, he very calmly replied that he

despaired of the flesh, but had hope in God. He remarked pleasantly upon the healthful appearance of the person who visited him, and sent his love to all who might inquire for him. But the interview was interrupted by the coming in of his mother, who was very particular in questioning the stranger as to who he was and whence he came. He returned to give me an account of the interview, but said that his feelings would not allow him to converse much with our friend; and so saying, a flood of tears gushed from his eyes. But he received the full impression that the deceased was peacefully awaiting his end, resting on Christ, the sure foundation.

Not long after this, Migerditch sent a note to one of our friends, stating that his family and the priest had begun to trouble him by the efforts which they were making to induce him to comply with the customs of their church, and requested that he would prepare him a room in a khan, and then come and assist him to go there, that he might lie down and die quietly, adding, however, that he should first consult us and the brethren. We all advised that he should remain at home,—for which there were important reasons,—and to the individual who informed him of our opinion, he expressed his cheerful acquiescence, adding that he would take patiently whatever they might inflict on him.

After this we know that the priest visited him often; the head men of the community also visited him; persuasions and threats were employed to turn him, but in vain. We know but little of what was said to him, or by him in reply; but the priest himself has declared that he informed our brother that he would not bury him, if he did not confess; to which he replied that his concern was about the salvation of his soul, and that it was of little consequence what they did with his body. An ignorant but well meaning young man from among the Armenians, who saw him occasionally, advised him to comply, under the impression that ceremonies performed over him by others could do him no harm. But he gave the young man to understand that the difficulty was, that he was required to profess his faith in what he did not believe. He also gave this young man a paper to carry to the priest. After his death the priest showed this paper to the chief men of the community, and, according to their own report, it contained a formal renunciation of their church. To another young man who visited him, he expressed

a desire that the brethren would pray for him, that he might not be left to do any thing wrong.

Two days before his death, when no longer able to raise his head from the pillow, he was visited by another of the brethren. He manifested the same delight, on seeing the face of a Christian friend, as before, and inquired immediately for the welfare of the brethren. Being informed that they were distressed on his account, he replied that they should be resigned to the will of God. The conversation was again interrupted by the entrance of his mother; and these were the last words which we have heard from him.

LETTER FROM MR. JOHNSTON, APRIL 15, 1844.

### *Anathema of the Vartabed.*

THE following extract is published, as throwing additional light upon the measures resorted to for the purpose of arresting the reformation which has commenced at Trebizond.

Yesterday the Armenian vartabed in the principal church—the others being closed to bring all the people together for the occasion—pronounced a solemn anathema against three men, who are brothers, for becoming Protestants. He invoked the curse of God upon their houses, and commanded the people to treat them as outcasts, by neither saluting them nor receiving their salutations. He also gave notice that there were others, and among the rest certain women also, who had been carried away with the same error, for whose recovery efforts were making; and if these efforts did not succeed in reclaiming them during the week, they also should be anathematized on the following Sabbath. He spoke of them as being extremely hardened, since even the ignominious end to which Migerditch had come, had not been sufficient to turn them from their ways. Notwithstanding this, however, twenty-three Armenians, a larger number than usual, came to our Turkish service.

### Broosa.

JOURNAL OF MR. POWERS.

### *A Sabbath School—Family Visits.*

THE last number of the Herald contained a few extracts from the journal of Mr. Schneider,

who, with Mr. Ladd, is associated with Mr. Powers at this station. The present journal brings down the history of the labors of our brethren to a later date; and it will be seen that there are some indications of increasing attention to the claims of the gospel in Broosa. Much has been done to prepare that field for an abundant harvest; the presence of the Spirit is alone needful to crown the effort with success.

Nov. 12, 1843. Some weeks ago, I invited a few children immediately about us, who were in the habit of spending the Sabbath in idleness and noisy play, to come to my room and read the Scriptures with me. Half a dozen came, and, with one or two additions, they have continued to visit me regularly every Sabbath. To-day ten were present. It was exceedingly delightful to see this little company of children enter my study in the most orderly manner, and take their seats in the capacity of a Sabbath School. It is the first thing of the kind, owing to the jealousy of the priesthood, that has ever been attempted at this station.

17. I have called on one of our neighbors, two of whose children come to us for instruction. The parents seemed much gratified with our plan, and, in the style of eastern hyperbole, said to us, "These children are no longer ours but yours." Several other children also entered the room, some of whom are under our instruction; and all, both parents and children, seemed much interested in whatever was said on the subject of education.

This incident would deserve no notice but for many others of a similar character, and especially the fact that a female department has been established in connection with the public Armenian school;—all which goes to show that public sentiment in respect to education has made very considerable advances since this station was commenced. Then it was scarcely thought a desirable attainment for females to be able to read; now there are few who do not regret that when they were children they had no opportunity to learn.

Entries like the following are frequent in this journal.

To-day I have called on a family representing four generations. A neighbor was also present, who seemed to be much enlightened, and expressed decidedly evangelical views on some of the fundamental doctrines and duties of the gospel. My surprise at this was somewhat abated when I learned that he was intimate with

several of our native brethren. It is gratifying to find that the piety of these young men is bringing forth fruit.

25. I have received a visit from a neighboring family, parents and children. The father seemed much interested; and when his wife and children retired, he still remained. After a protracted conversation, during which I particularly urged the importance of yielding our hearts to the claims of God's law and of living according to the dictates of the truth, he still seemed reluctant to leave. I cannot but hope that some good impressions may have been made on his mind.

#### *The Bible—Greeks—An aged Inquirer.*

December 9. I have just called on the family of another of our native brethren, and had an opportunity to preach "Christ and him crucified" as the only foundation of a sinner's hope, and faith in him as the only way by which the benefits of his atonement may be secured. Some listened attentively, some braced themselves against the truth. The word of God, however, in the Armeno-Turkish is beginning to be read in this family by some who, till recently at least, have been strongly opposed to evangelical sentiments. Not only here, but in many, very many of the families among this people, this translation is beginning to be read with great interest, and the happiest results may be anticipated.

It is truly painful to contemplate the apathy which is almost universally prevalent among the Greeks in respect to their spiritual interests. Some of the causes of this fearful state are alluded to below.

17. I have had an interesting interview with a young Greek who was formerly, and for a long time, under the instruction of Mr. Schneider; but of late, for prudential reasons, he has kept mostly aloof from us. His mind is much enlightened, and he professes much solicitude for his nation, with strong regrets that they are so universally disinclined to come under the benign influences of the gospel. I told them that the Greeks were a proud nation,—proud of their ancient learning and literature, their philosophy and philosophers, their fine language and refined manners,—and that the preaching of the simple doctrines of the cross, as in the days of our Savior and his apostles, is foolishness to them. "It is all true, it is very true," said he; "but our priests—it is our priests who are in

fault. They are in darkness themselves, and they labor to keep the people in darkness.

Mr. Powers says, January 7, that his Sabbath School is becoming more and more interesting. "We begin to indulge the hope that priestly influence may not interfere with it." Adults sometimes attend and take part in the exercises.

January 11, 1844. An aged gentleman of some distinction called on us to-day. He was present at my theological lecture, two weeks ago, and at Mr. Schneider's Bible class last week. The truth which he heard at those exercises, has evidently reached his heart, and he came to-day for the purpose of conversing on the great truths of the gospel. And a more deeply interesting conversation I have had with no one since my return to this city. Within these two weeks he has made very considerable progress in the right understanding of the sacred Scriptures; and my instructions to-day on the essential doctrines of grace were received with an apparent cordiality that truly surprised and delighted me. I cannot but hope that the Spirit of God is leading him to a saving acquaintance with the truth.

February 9. The aged gentleman mentioned above, was present again to-day at my lecture. He has called on me repeatedly during the last month, and our conversations have been deeply interesting. His mind seems peculiarly open to conviction, and his only wish, apparently, is to know what God has revealed. I was particularly struck with this to-day. He remarked that he did not want any body's opinion, not even mine; but he wanted to know what the word of God said. At our several interviews we have discussed the leading doctrines of the gospel and some of the errors of this church, such as praying to the saints, &c., in the freest manner possible; and he has apparently received all that the sacred Scriptures teach with the docility of a child. The change in his style of discourse, his manners, his feelings, and his very tones even, is striking.

#### *A Hermit converted—An inquiring Teacher.*

12. I have received a call this evening from one of our native brethren, a teacher, and a pious young man from Ada Bazar. I was exceedingly delighted with my interview with the latter. He came with the gospel in his bosom, which, indeed is his



constant and almost only companion, and the Holy Ghost has evidently been his teacher. I have rarely seen an instance of apparently more meek, unassuming, simple hearted, and actively devoted piety.

Not long since he was living a sort of monastic life, or rather that of a hermit, passing most of his time in deserts and in mountains, visiting the abodes of men only occasionally for the purpose of procuring sustenance. He obtained his food by exchanging the pretended virtues of a bone which he carried about in his scrip, curing diseases, &c. &c. When his provisions were exhausted, he subsisted on grass and roots like a beast. Some of the native brethren of his village advised him to abandon this sort of life and search the Scriptures, as being alone the guide to everlasting peace. At the suggestion of the same brethren, shortly afterwards, when on a visit to this city, he called on Mr. Schneider to inquire what he thought of relics, &c., still carrying his bone with him. The answer I need not state. Suffice it to say that he abandoned his bone, and requested Mr. Schneider to give him a copy of the gospel, which he did; and that same gospel has literally been his bosom companion ever since.

At that time he could not read; but he devoted himself to study and soon became able to read for himself the lively oracles of truth; and under divine guidance he was led, as it may be hoped, into the way which conducts to salvation. Religion is now his life; and Christ, and he alone, is all his theme, his hope, his joy, his peace. His views respecting the atonement and mediation of Christ are remarkably clear; and as for the errors of his church, he seems to hold them in utter abhorrence.

Our new friend, the teacher, not only listened to the conversation with great interest, but also took a prominent part in it, and discovered an understanding of the Scriptures and of the errors of his church, which I had not anticipated. I cannot but hope that he too is under the teaching of the Holy Ghost. This has been to me one of the most delightful evenings I have ever spent in Broosa.

21. The teacher above referred to called again this evening, bringing with him a watch-maker, who formerly attended Mr. Schneider's preaching, and seemed for a time much impressed with the truth; but for many months past he has kept aloof from us. I was happy to find his former impressions much revived, and with both I continued conversing, to a late hour, on the fundamental doctrines and duties of the gospel. Both seemed

very much interested, and expressed a determination henceforth, so long as they shall live, to love and serve God with all the heart, trusting in Jesus Christ alone for salvation. Such proofs of the Spirit's presence are exceedingly refreshing and encouraging to our hearts.

## Madura.

### JOURNAL OF MR. LAWRENCE.

#### *Baptisms—Native Princess—Romanism yielding—Drawing back.*

MR. LAWRENCE continues his labors at Dinigul. During a part of the time embraced in this journal, Mr. Crane was associated with him; for the last few months of this period, however, he had none but native fellow-laborers. Since the commencement of the present year, Mr. North has become connected with that station.

The last report of the Madura mission, published in the July Herald, shows that our brethren have much to encourage them in their work. Indeed the population of Southern India appears to be rapidly advancing to a point, where the renunciation of idolatry will become very frequent. The Bishop of Madras, under date of March 14, 1844, says that ninety-six villages, in one of the districts of Tinnevely, have come forward, unsolicited, and utterly abolished their idols, requesting to be placed under Christian instruction. One of the English missionaries, at an earlier date, announced that he had received seven hundred natives under his care within the preceding two months. Although there has been no movement of so decided a character in the territory embraced within the plans of the Madura mission, there are many things which are exceedingly hopeful. Were laborers ready to enter this field, in requisite numbers, there can be no doubt that an abundant harvest would soon be gathered.

April 27, 1843. The sacrament of the Lord's Supper has been administered to-day; seven were admitted to the church. Among them is Annuntun, the young head man of Pemjamputti; he was formerly a Roman Catholic, but for six years he has been a declared Protestant; we hope he is a sincere Christian. He takes a very decided stand against the corruptions of the Romish church, for which he once gave his property to build a chapel. The wife of Savvareemootoo was one of the seven, having clung to the errors of papacy long after her husband had renounced them. Four members of our boarding schools were also

received;—John Taylor, Ebenezer Seymour, Elizabeth and Charlotte T. Agnew. Charlotte Bliss, the wife of Manuel Sylvester, select school teacher, was the seventh.

After the solemn and interesting occasion was over, another of the girls,—who has entertained the hope that she is a child of God,—came to me and, with deep emotion and tears, poured out her grief that she had been left out. She said, "Though all forsake me, Christ will not; neither will I ever forsake him." On one or two occasions she has witnessed a good confession, when assailed in her father's village by the Roman Catholic priest for leaving his church. And it would seem he was not able to resist the wisdom with which she spoke. It was deemed expedient, however, to allow her a further trial.

29. A messenger came from Mootoomen-ammaarl this morning, bringing a request for me to say how she should appropriate the charity which she says she intends to give from the temple revenues, now reverting to her. I advised her to apply it to a girls' school in her own neighborhood. It is gratifying to know that this native princess is willing to propose such a thing. I have some hopes that she may be allowed to carry out her good intentions.

Some two weeks afterwards, this personage was present at the recitation of the girls' and select schools; she appeared to be much interested in the exercises, and requested Mr. Lawrence to send her a teacher.

*May 27.* To-day I went to Nullapanaikewputty. Scarcely a village which I visit, is more free to receive us, and approve our doctrines than this; and yet no village has been longer opposed, or has more shamefully abused some of our helpers. Samuel was turned out of their streets, and denied those rites of hospitality which are not refused even to strangers, for daring boldly and fearlessly to preach against papal errors. One of the leaders in the mob against him was taken sick soon afterward. Samuel went again, entered the house, and prayed with the man; he soon recovered; and from that time they have been almost ready to worship him. Still they are bound to the Romish church by a thousand ties, and it cannot be expected that they will sunder them at once. The influence of the truth, though silent, is sure and effectual. Some of their objections they have already given up.

Many of the women,—though held back by their notions of caste from learning at the school, or sending their daughters,—are learning at home by night.

Mr. Lawrence says, May 29, "I conversed with a Roman Catholic who lives some twenty or thirty miles north of Dindigul;—a simple man, but one who seems to love the Savior. He promised that he would have nothing more to do with the idolatry and mummeries of his church."

I have also written to Irroolappen, in reply to his apology for wearing the sandal spot; I told him that his letter proves him to be unwilling to give up all for Christ.

This rich young man is in a most fearfully interesting state. I have seen him weep and tremble like a leaf under the power of his convictions. It was partly for his sake that Mr. Crane and myself took our trip up the Combam or Dindigul valley; yet how sovereign, how independent are the counsels of Him who giveth no account of his doings to man! We did not see Irroolappen at all; but one came from the family of the Combay Zemindar, and followed us day and night to listen and inquire. He has since, as we trust, become a true child of God, while the other, as we have every reason to fear,—with his abundant knowledge of the Scriptures, and his frequent intercourse with the missionaries,—has forsaken us, having loved this present world. "The first shall be last."

Mr. Lawrence acknowledges, June 1, the receipt of one hundred rupees from a gentleman,—formerly a resident of India, but now of England,—to be expended upon schools. "He attended an examination of our schools, some three or four years ago, and he has since proved himself a friend indeed."

### *Interesting Baptism.*

*June 4.* The sacrament of the Lord's Supper was administered to-day. Keluntoovalepillay was admitted to the church and baptized by the name of Nathaniel. This is the person whose case was alluded to above. He has been with us for several weeks; and the eagerness with which he has received and learned the gospel, together with his whole conduct, and such facts connected with his recent history as we could obtain, warranted us in admitting him to the fellowship of the body of Christ. He is a son of the late Zemindar of Combay, has resided with his

successor, and has been one of the spoiled children of royalty ; while, at the same time, there is a certain independence and frankness of character, with other related traits, that have added to the interest of his case. He followed Mr. Crane and myself thirty or forty miles, after having heard that the missionaries were in his neighborhood. His first impressions were received, according to his own account, some two years before, while returning through Dindigul from Seringham.

Mr. Lawrence, by referring to his diary, under date of April 24, 1841, finds, after a few introductory questions, a record of the following conversation with a party of heathen.

*Missionary.* Where have you been ?

*Heathen.* To attend the festival and have a vision (sight) of God.

*M.* How many are there of you ?

*H.* Twenty.

*M.* How many rupees have you spent ?

*H.* We have each spent four.

*M.* What did you give the god ?

*H.* We presented plantains, broke coconuts, offered sugar, &c.

*M.* What else did you do ?

*H.* Joining our hands and lifting them to our foreheads, we revered and said, "O god save us; we wish to get eternal bliss."

*M.* Did you see god there ?

*H.* We saw the image and the temple and the tank and the multitude.

*M.* But why go there to see god ? He is everywhere.

*H.* That we know. If we do no murder, do not steal, do not lie, and live thus uprightly and worship, we can obtain heaven.

*M.* What you now say has wisdom in it, but some error also. We must not only refrain from evil, but have the sins which we have already committed, forgiven.

*H.* How can we know what is sin and what is virtue ?

*M.* Have you not just said we must not steal, kill, and the like ? How do you know this, except as your conscience is God's witness in the mind, and tells you what is wrong ? If you steal, that accuses you at once ; if you commit adultery, it also accuses you.

*H.* Yes, so it is ; and though we go here and there, and attend festivals, and make offerings, we are not made holy.

Mr. Lawrence quoted an extract from one of their own poets.

Though you go to Casi, guilt is not absolved.  
Though you bathe in the sacred flood, the evil temper  
is not removed.

Sevvavaakeyar's denunciation of the absurdities of heathenism was also referred to. After this, one of the company spoke of the decay of the body, its dissolving into its original elements,

—earth to earth, water to water, fire to fire,—but the undying spirit when released, he said, would fly everywhere, like the wind. At the close of the conversation, the same individual followed Mr. Lawrence to the house and received two tracts, the *Blind Way* and *Spiritual Lamp*.

Little did I think when I made this record, casting the bread of life upon the waters, that it would be found after only two years, and that its effects would even be felt much sooner. Yet this man seems to have filled the palace with his new doctrine. He has dismissed one of his two wives with a pension, and endured no small abuse from relatives. He has been much annoyed by the wife with whom he continues to live ; she was accustomed to snatch his books from him, and throw them over the wall, or into the fire, and refuse to cook, &c., &c. All this, however, was borne in such a way as at length to command respect, and he has been restored to what little favor his fickle prince had withdrawn.

He has detailed his experience during the time which had elapsed since he received the tracts ; and we could not but admire the movements of that Spirit who "leadeth the blind by a way they know not." On one occasion his wife proposed to him to place his faith on the ordeal of cock-fighting. He rebuked her for tempting God ; but her promise was to become a Christian too if his cocks should win. They were vanquished, however ; his wife was confirmed in her opposition, and he was taunted with the defeat. This produced a more determined resolution to follow the convictions of his own mind, and he declared to her that he was ready, from that moment, to be a Christian, or to be baptized.

Mr. Lawrence subsequently made the following entry respecting the above named individual.

Nathaniel has since been to his kindred and brought his family here. His visit was one of faithful admonition, it would seem. He received new tokens of his relatives' favor ; these things, however, he appears to count but loss for the excellency of the bread and water of life.

Since his connection with the church, and before also, while with us, he has shown a most hearty relish for the pure and precious doctrines of the gospel, and has not been wanting in faithfulness to his neighbors. He is studying the catechisms and the word of God, with a view to becoming more useful as a reader or catechist. He also expresses some hope

respecting his wife; but she is still very ignorant.

In explanation of the foregoing allusion to cock-fighting, Mr. Lawrence adds the following statements.

It will not be wondered at that this man should know no sin in cock-fighting, though his credence in auspices must have been affected by what he read in the Blind Way. The criminality of the practice had never been set before him; and there is no higher entertainment for these zamindars, and their relatives, than cock-fighting. When Mr. Crane and myself waited on the Bodenaikenoor Zamindar, the air was resounding with the crowing of at least a thousand cocks, as we supposed, in the adjacent grove, while the smiths were there with their polishing wheels to whet and burnish the gafts, some of which were little less than three inches long and of double blade!

#### *Calls for Instruction—Happy Death—Inquirers.*

Additional information respecting these applications for Christian instruction, from Romanists and others, will be found in the July Herald.

18. Nathaniel brought the head man of Aareyanelloor to us, with the proposal that the sixty Roman Catholic families of his place be received under our care. He stated that he had given a pledge to the Goa priest, to the amount of two hundred and fifty rupees, that he would not go over to the French priest; but this had no force in hindering his coming to us. I offered to put a school in his village and give them a catechist or reader. I also explained to him our views of some of the leading truths that concern our eternal welfare, so that he might know what we should teach. He said he would go and speak with the people and come again.

Mr. Lawrence visited, July 29, the native princess, mentioned above, and was well received by her. She said it was the desire of her heart that all the people in that region should hear the "good words" of the missionary.

August 9. I have had a very interesting call from the rich Waardan and his two sons from Dindigul valley, seventy miles distant, one of whom—Irroolappen—has been so long a professed and apparently sincere inquirer after the truth. They urged their request for more direct

and permanent effort in their neighborhood. The old man offers a *kalam* (about two bushels) of rice per month, and says he will build a school-house, if we will send one who will act as English teacher as well as catechist.

On the 11th of August, the Collector, W. Elliot, Esq., presented a bell to the church at Dindigul.

14. Savvareemootoo's wife has departed this life to-day, having been long sick. I cannot doubt that she has made a happy exchange of worlds. She bore her long affliction with great patience and resignation; and though, for a few days before her death, she expressed a strong desire to see her sons who are in the Seminary, she appeared to have relinquished all undue regard for them, before they arrived, and felt that they would be well cared for by the Lord. Her delight in prayer and religious conversation seemed to increase as her strength diminished, till at length she quietly breathed out her life. Her funeral was attended by many Roman Catholic friends from her former residence, where her husband was temple-keeper. The head man was very attentive, taking the direction of the duties to the dead, and descending into the grave alone, to receive the corpse. This was true kindness, and it is a most gratifying testimony to the esteem in which Savvareemootoo is held.

Mr. Lawrence visited a village—August 29, market day—in which the Mohammedans have the balance of influence. It was formerly a question whether a missionary could go through the place, on such an occasion, without being insulted. Now, however, there are indications of an improved state of feeling in respect to missionary labor.

October 1. The month of September has been spent chiefly at home, with many indications that the Lord's work is going forward, slowly indeed but yet surely. Antonio, a recently married and wealthy young Roman Catholic, has applied for admission to the church, and there can hardly be any mistake in his eagerness and sincerity. He was a monitor in one of our free schools, three or four years ago, and has been reading the Scriptures and tracts since the school was relinquished. The Verakul school-master also has urged the same request. As both of these individuals have a good report, so far as I can find, from them that are without and from our catechist too, and as my own opinion, from personal inter-



course with them, is very favorable, I shall probably admit them to the church in the course of a few months. There are also three or four from among the preparandi; and one girl from the Girl's Boarding School, whose hearts I trust the Lord has opened to receive his word in the love of it; but in their case there is not so much apparent necessity for an early admission.

### Siam.

ANNUAL REPORT OF THE MISSION, JANUARY 1, 1844.

#### *Introductory Remarks—Progress—Encouragement.*

THE members of this mission have prosecuted their labors during the past year much as in previous years. The translation of the Scriptures into Siamese has been carried steadily forward. Much difficulty has been experienced, as heretofore, in securing the attendance of pupils, particularly from Siamese families, in the schools of the mission. Besides the obstacles which grow out of the social relations of the people, "the wats are numerous, situated in the most beautiful situations and adorned with fine walks, reservoirs of water, choice trees, and the most fragrant shrubs and flowers, far surpassing in expensiveness anything that the missionary would be justified in doing, if he could obtain the ground, which is utterly impracticable at present. These wats are public schools, open to all without charge; they are held, moreover, in the highest estimation by the people, while they are visited, cherished, and watched over with paternal care by the king and nobility." In such circumstances, it is not strange that it should be found almost impossible to procure the attendance of children in the schools of our missionaries.

The distribution of tracts was interrupted at the commencement of the year by "the panic," notices of which have already appeared in the *Herald*; for the last four months, however, there has been an increasing readiness to receive the publications of the mission. A Christian Almanac in Siamese has been issued, which has excited some interest; many of the most intelligent of the natives acknowledge the absurdity of their system of astronomy.

A preaching service in Siamese has been kept up at the chapel on the Sabbath, and also at the tract house, during the year. One or two individuals, belonging to the class of catechumens, have given some evidence that a work of grace has commenced in their hearts. There has been preaching in Chinese on the Sabbath as usual.

It is believed that the truths of Christianity have had an increasing influence upon the minds of this people during the past year. The excitement and opposition raised against us, and our tracts, has contributed not a little to produce this effect. Our efforts and doctrines have thereby been made more the subject of remark and investigation than heretofore. Opposition has consequently been more virulent, and attachment to us has called forth the exercise of more moral courage and strength of principle than formerly. Nor have there been wanting those, both among the Siamese and Chinese, who have expressed their desire to receive baptism, and to become united to the people of God. Some of them, we hope, may soon not only enjoy this precious privilege, but give comfortable evidence that they have been born of God, and are living members of Christ's body. Of others we still stand in doubt, though we cannot cease to pray for them. Experience shows that it is not difficult to find numbers, among the Chinese especially, who are ready to make a profession of Christianity, but who, at the same time, give little or no other evidence of a renewed nature than a willingness to comply with the wishes of their teachers in external deportment. Hence we need constant aid from above, that "we believe not every spirit, but try the spirits whether they are of God;" that we may be able also to "warn them that are unruly, comfort the feeble-minded, support the weak, and be patient toward all men."

We still hope that the Lord has been preparing, both this people and his servants here, for the coming of his kingdom in Siam. That we should be permitted to commence our labors so quietly, to pursue them so long and so extensively, and with so little interruption, in the imperial city, and under the daily observation of the king himself, as well as the nobility and the priesthood, are to be referred directly to the goodness of God. Be it that they affect to despise us, that they regard our efforts as impotent, and our gospel as foolishness, still our conclusion must remain the same, since God has permitted such things to take place in this, rather than in some other way. That a numerous priesthood should so generally be willing to receive and examine Christian tracts, and converse on the subject of Christianity, are circumstances which must be referred to the same cause.

It is believed that Siamese history furnishes no instance of religious perse-

cution, and that her laws do not make it a penal offence for a Siamese to forsake the religion of the country, and embrace another system of belief. This fact has already been proved in the case of one Siamese, who has now been in connection with the mission church for more than a year, and yet no legal objection has been started against his course. Should a more influential person follow his example, he would doubtless suffer great insult and personal abuse from individuals, yet it is believed that Government would not attempt to punish him simply for such an act. Such circumstances we cannot regard as incidental, but as preliminary, in the providence of God, to a far better state of things.

The course which the Lord has been pleased to pursue towards us as a mission, we hope has led us to feel still more deeply our great weakness and entire dependence on him for every mercy, and to appreciate more and more his infinite ability and willingness to interpose in our behalf. A desire to witness more palpable tokens of the divine presence among us has been increasingly manifest for some months past. That such may soon be the case we would sincerely bespeak an interest in the prayers of all God's people.

---

GENERAL LETTER FROM THE MISSION,  
JANUARY 17, 1844.

*Baptisms—Encouragement.*

THE mission to Siam, it is well known, has two branches; a part of the brethren devote their time to the spiritual interests of the Siamese, while a part direct their attention to the Chinese, who are quite numerous at Bangkok. Since the opening of the principal ports of China to the missionaries of different nations, it has become a question whether all our efforts in behalf of the Chinese should not be concentrated upon the home population. This question is still under consideration. In the mean time, however, it is gratifying to perceive that the labors of our brethren in this department are not altogether unblest.

The longer we are permitted to continue our labors among the Chinese of Bangkok, the more evidence have we that they are not in vain. Since the last letter in behalf of the mission respecting them, two of our teachers have been baptized and received into the mission church, on profession of their faith in Christ. The teacher of our Boarding

School has expressed a hope that his heart has been renewed, and a desire to be admitted to the communion and fellowship of the saints. As our knowledge of the language and of the people increases, these and other facts lead us to feel, that the Lord may have still more labor for us to perform in this kingdom. Notwithstanding our confined situation, the sphere of our influence seems to be widening in a very providential way. Mr. Johnson's former teacher,—whom he baptized in 1838, and who left here about a year ago in feeble health, expecting to return to China,—was disappointed in obtaining a passage from Singapore. He has since returned, with improved health, and he is now engaged in the service of the mission. In company with one of us, he visits the tract-house three or four times a week, where he engages in distributing tracts and in exhorting his countrymen with increasing interest and effect. Our constant prayer is that the Lord will make him an instrument for greatly promoting his own glory among this poor deluded people.

One of the teachers who was recently received into the church, has a wife and child residing with their relatives, about thirty miles distant from Bangkok. Soon after he had experienced pardoning mercy, as he supposed, he made them a visit to instruct them in the knowledge of the gospel. On his return, he stated that he met with considerable opposition, but still felt encouraged to pray and labor for their conversion. Since his admission to the church, his interest for the salvation of his wife and relatives has apparently been increasing. He has expressed a desire to labor for their conversion, and is now absent for that purpose. He proposes to examine into the number and circumstances of his countrymen there, and write us the results, with the expectation that one of us may visit the place, and, if it is thought best, make that a station for future efforts. May the Lord regard the desire of this poor man, and be pleased to make his family a household of faith.

What seems to be quite providential in respect to the other teacher, already received into the church, is, that he is a young man of some promise as a scholar, and speaks another dialect than that to which we have been mainly devoted, till within a few months. This dialect, called here *Kah*, is extensively spoken in the great Chinese bazar, and in the vicinity of the tract-house. Those speaking the Hak-keen dialect—the dialect to which we have been chiefly devoted till recent-

ly—have greatly decreased within a few years. Thus it seems that the Lord by his providence is directing our attention to this more numerous class of Chinamen, as the number in the other class are diminishing. We are also led to hope and pray that God will sanctify the heart of this young man, more and more, that he will cause him to consecrate his learning and all that he possesses more unreservedly to the service of Christ, and make him an instrument of great good to this numerous class of his countrymen. Let us have a continued interest in the prayers of Christians.

### Borneo.

GENERAL LETTER FROM THE MISSION,  
JANUARY 15, 1844.

#### *Introductory Remarks—History of the Station at Karangan.*

THE history of this mission has been, even from the first, remarkably eventful. Within a few months, indeed, it seemed not improbable that our brethren would be obliged to abandon their operations in Borneo. New obstacles were thrown in their way by the Resident; and they felt called upon to urge the question, whether they should be permitted to continue their labors in that field without embarrassment, to a speedy decision. Accordingly they addressed a communication to the Governor-General, detailing the difficulties by which their path had been hedged up, and requesting to be advised as to what they were to expect in future. The Resident first endeavored to persuade the missionaries to withdraw so much of the appeal as related to himself, or else to divide the subject into two portions, with the intent, it is supposed, of suppressing the part which implicated his own conduct. Failing to accomplish his purpose in this respect, he has entirely changed his policy; and he now shows himself as friendly and complaisant, as he did at the commencement of his official intercourse with them. Our brethren indulge the hope that, whatever may be the private views and wishes of the Home Government, they shall be countenanced in their operations, from motives of policy, or at least permitted to pursue their way without any serious hindrance.

In these circumstances, the missionaries have thought it advisable to address their patrons in this country. Their aim, it will be seen, is twofold. 1. They discuss the expediency of continuing their labors among the Dyaks, particularly with reference to certain objections which they suppose to exist in the minds of some, and which

are calculated to prevent their ultimate success. 2. They make an earnest appeal for additional assistance in the prosecution of their work.

As the document is very long, some portions of it are unavoidably omitted. Inasmuch, however, as it has been published entire in the *Christian Intelligencer*, and has thus become accessible to most of those for whom it was more particularly intended, there is less reason to regret the omission.

After mentioning, very briefly, their difficulties with the Resident, the missionaries proceed to give the history of their new station among the Dyaks.

Our first object was to build and prepare for the removal of our families to this place. This was effected by one of us about the middle of January, and by the other in the month of March. At the same time we have endeavored, as far as practicable, to prosecute the study of the language; a matter of no inconsiderable difficulty, as there are of course, no professed teachers, and indeed none whom we could induce to act permanently in that capacity. All we could do was to seize opportunities as they offered, and get a little of one and a little of another, and consequently we often pass much longer intervals than we could have wished without making any material acquisition.

We have so far succeeded, however, as to secure the translation of several important passages of Scripture, and, by the command of many words and phrases, to facilitate greatly our intercourse with the people, though not entirely to free us from the necessity of using Malay to some extent in our efforts to preach the gospel. Since our houses have been substantially completed, we have devoted a larger proportion of time than before to itinerant labors among the neighboring villages, and latterly those more distant;—in some cases spending five or six days away from our families. In this course we shall probably persevere for the present, and perhaps, if we have health and strength, pursue it with increasing vigor. It has served to encourage our hearts very much in various respects. We have found that the savor of our work is spreading—silently indeed, like leaven—but we trust none the less effectually, in all the Dyak communities, far and near. The formidable appearance of their innumerable languages, or rather dialects, is measurably relieved by closer and more intimate acquaintance; and the great moral influence we shall probably have most directly to contend with—Mohammedan sentiments and Malay power—have begun to develop their real form and prevalence,

so that we can, in a measure, estimate the force of our enemy, and tell how to meet it.

Above all, this seems to be pointed out by Providence as the most profitable, if not the only possible, system of means that can at present be put into extensive operation. All our efforts to gather schools have hitherto failed; and we are coming more and more to the conviction that there is very little prospect of effecting much in this way, till a more deep and abiding impression in our favor shall have been produced upon the minds of a part at least of the adult population. This we think is natural, though we regret it, especially as it prevents the female members of the mission from occupying a sphere of effort to which they chiefly look for active usefulness, and at the same time precludes the employment of one of the most efficient instruments in the scope of missionary labor. But every thing must follow in its own order, or rather in the order of an all-wise Providence. Nor have we been much more successful in gaining attendance upon our Sabbath exercises. We cannot ordinarily depend upon the presence of any besides those in our service, or at the most a few others connected with them. When it is otherwise, and we are surprised by an unusually large attendance, it seems to be rather a casual incident than any indication of special interest in the minds of those who come.

All these things lead us to the conclusion that our great work at present is a systematic and vigorous itineracy. In this, however, we think we can see a wise and far-reaching arrangement of Providence. If the Malays saw us at all prosperous in establishing schools, they would most likely exert all their energies to annoy us and thwart our operations. If we were so happy as to make a few converts—and at the best we could not with any reason look for many at present—a tremendous onset would doubtless be made to stop the tide of success, and perhaps root us out of the land. But now they think we are effecting nothing, and probably look with ineffable scorn at what they consider our weak and inefficient proceedings. We, however, trust and believe the truth is taking root; at least, the seed is scattering, and the knowledge of us and our designs is spreading among the people. The impression thus far, we are persuaded, is altogether favorable. Humanly speaking, we are convinced that the Dyaks are only waiting to know whether the Malays have actually the

power and the disposition to interfere; and should that be settled in our favor, they would receive us, externally, with open arms. But our dependence is upon the Spirit; our hope and expectation is that, when knowledge shall have been sufficiently increased among them, his influence will be poured out, and such a work will be at once apparent as neither Malay craft nor Mohammedan delusion will be able to repress or to prevent. May this hope be devoutly cherished in our hearts, and this consummation ardently and incessantly sought in our prayers, and the prayers of the churches.

The General Letter next mentions the arrival of Mr. Steele, November 23. On the 18th of December following, the mission held its first meeting at Karangan; all the members being present except Mr. Doty. After mature and prayerful deliberation, the following resolutions were unanimously adopted:

1. That, in our opinion, the indications of Providence call more loudly now than ever before, for the vigorous prosecution of our labors among the Dyaks.
2. That this mission should by no means be given up, without a fair and thorough trial of what can, with the blessing of God, be accomplished for the salvation of this interesting people.
3. That, notwithstanding the trials and adversities we have hitherto experienced, and the toils and difficulties which we have every reason to expect, we are ready to devote mind and heart and hand to carry these views into effect.
4. That we make a full representation of the case to our patrons and the churches, with an earnest appeal for adequate assistance.
5. That we fully concur in the views of the Prudential Committee, that the proper field for the Chinese branch of this mission is China, and that it should be located there as soon as practicable. At the same time, on account of the peculiar circumstances of the Dyak branch of the mission, we deem it highly important, if not absolutely necessary, that one of the brethren now at Pontianak remain there until some other arrangement can be made for the transaction of our business.

In explanation of the last sentence of the fifth resolution, our brethren say that there must be some person at Pontianak, who will attend to the wants of the station at Karangan,—such as the purchase of certain articles of food, the transmission of letters, the reception of articles sent from America, and the supply of funds in the coin of the country,—and that there is no one in that place at the present time, disconnected from the mission, who can be safely employed to discharge



these duties. Since the foregoing resolutions were passed, however, it has been discovered that there are parts of three tribes of Dyaks, within a short distance of Pontianak. Messrs. Doty and Pohlman have already made three visits to them, and have also obtained the necessary sanction for the commencement of missionary labors among them. "These Dyaks," they write, "will afford an ample field for those who must be stationed here to manage the secular affairs of the mission. We have accordingly proposed to the brethren at Karangan, that this should at once be made a Dyak station, and one of their number remove here for that purpose." Should this proposal be acceded to, there will be no necessity for detaching the Chinese branch of the mission any longer in Borneo.

### *Objections to the Karangan Station.*

The objections to the continuance of this branch of the mission are met as follows :

1. There is, if we mistake not, a pretty general feeling that the selection at the outset was unfortunate, and consequently a desponding sense of deficient interest and inadequate stimulus in the object we are pursuing. But are not those who entertain this idea occupying a false position? The evolutions of Providence in the settlement of our mission have been in various respects peculiar, and in some cases deeply intricate and perplexing. The consequence is that no little difficulty is experienced in obtaining from any single point a just and correct view of the whole subject; and without this, extreme danger of passing an unfair judgment upon any or every part. The fact is, Borneo and the Dyaks were never, properly speaking, our choice. The event of our location here is eminently providential. This is an important consideration, and deserves to be looked at with reverent attention, and with an unbiassed disposition. Perhaps, indeed, this is the very secret of all our disasters. We were aiming at something more grand and imposing. Nothing less than this whole archipelago would satisfy our ambition. We did not consider whether we had men or means to carry into effect the magnificent scheme; our only anxiety was whether we should be allowed to occupy so interesting and inviting a field. If there was any misgiving, it was probably not as to whether we possessed the requisite pecuniary, moral, and spiritual resources to subdue so extensive a province of Satan's empire, but whether these little clustered specks, sleeping in all their loveliness upon the waste of waters, would present

a scene sufficiently extensive and important for the development of our energies and the exhibition of our prowess. Was not this the case? And if it was, what does it prove, but that we were not then in the temper of mind, or in an attitude of spirit, at all adapted even for the humblest participation in the work which we would so proudly have arrogated to ourselves?

Be this as it may, one thing is certain. The Lord has been pleased, for some wise and holy purpose, no doubt, to lead us through a very intricate maze of providences and counter-providences, and at last to land us on this great, though desolate island. In coming hither we have had to pass through a burning fiery furnace, not so much of the flesh as of the spirit. The discipline has been awfully severe, to the church as well as to ourselves. He may—nay, he unquestionably must—have had our mutual probation and purification in view, in this trying process. Happy we, if it has effectually fitted us for our work, and prepared us henceforward to prosecute it in simplicity and godly sincerity. But we trust, yea, we have a sweet sustaining confidence that he has had a further and yet more glorious object to subserve. We cannot but hope that the salvation of multitudes of miserable and degraded Dyaks is the great final cause of these mysterious movements. Something yet more grand may be yet behind the curtain. It is easy to imagine consequences more remote and momentous. But we will not attempt to lift the veil, nor presume to gaze beyond the bounds of immediate probability into the long vista of futurity which the Father has put in his own power. It will be enough for us, and infinitely more than we deserve, if our poor services may be suffered to contribute in any, the humblest, measure, to such a divine and blessed consummation. And this pleasing and hallowed anticipation we think we are warranted to cherish, by every consideration drawn from the ordinary method by which God is accustomed to deal with his church and people, and especially from the more recent developments of missionary history.

2. Another discouraging circumstance is found in the smallness and sparseness of the population. This is certainly not altogether groundless; yet we strongly suspect it is unduly magnified. Anything like an accurate census of the people has indeed never been taken, and the estimates are, consequently, almost as numerous as the persons who make them; but the very lowest calculation for which

there is any solid basis, would rate their number at *several times that of the Sandwich Islands!* Even the small section which we have partitioned off on the west coast, as our present field, cannot with any reason be supposed to contain, in its legitimate extent, a population much less than that of those interesting isles. The force of the objection, then, does not certainly lie against the sum total, for this is evidently sufficient to constitute the scene of a most intense and abiding interest. And in regard to their scattered situation, we who are on the ground are persuaded that it may be easily overrated, especially if several important compensating circumstances are not taken into the account. It should be remembered, that as much as they are dispersed, they generally live in villages of considerable size, and that these villages for the most part are distant from each other, from a quarter of an hour's to two or three hours' walk. Thus in every hamlet we are usually enabled to find at certain well known seasons or parts of the day a little congregation already assembled, or within call of the voice; and they, from the easiness of their temper and complaisance of disposition, willing to listen to what we have to say, even if there is no tendency to look farther at the subject. But should the Spirit be poured out, not only should we find in these little collections of people wakeful and eager listeners, but, what is still more to the purpose of these remarks, all the villages of each neighborhood would be capable of meeting without inconvenience, and thus forming a congregation equal to the most enlarged desires. Other considerations, bearing on the same point, might easily be mentioned, but it is deemed unnecessary to add to the above.

3. Again, the way of access to them is very difficult. None can feel the force of this observation more sensibly than we who have had, and shall continue to have, to contend with the thing itself; and we are free to acknowledge that the physical obstructions in particular are in some respects exceedingly trying. Yet we know that they are not insurmountable. Indeed we think, and are persuaded, that in the work already accomplished, and in the experience gained, the greatest and most formidable obstacles have been overcome or removed. In this respect our way is now comparatively clear; though there is of course still enough to exercise the faith and patience of every devoted laborer, as must needs be the case in all such new and uncultivated fields as this. But after all, natural impediments are seldom

of much weight, when placed by the side of those which are moral and intellectual; and if we have to meet and surmount more of the former, we are disposed to think, nay, we are quite certain, we shall have less of the latter to oppose our progress. Even these, however, will be insuperable without the Spirit's influence. Only give us this for the conversion of souls, and we would soon forget all the bodily toil we have to undergo, and very gladly spend and be spent for their edification and salvation.

#### *Advantages gained.*

The General Letter next adverts to "the sacrifices made, the toils and trials endured, and the results achieved."

It will be remembered that seven long years of spirit-trying effort, of perplexity and anxiety, of hope and disappointment, have been spent by us in gaining a foothold among the Dyaks. Of the propriety of our course and the wisdom of our measures it does not become us to speak, further than to say that we did what we could. None could have been more pained than ourselves with the abortiveness of all our plans, and the long-continued inefficiency of our best endeavors. The amount of funds which the enterprise has cost is also considerable. But above all, life and health, with moral and physical energies which can never be recalled, have been freely offered up in its prosecution. Having at length, however, apparently conquered every formidable difficulty, we could soon forget all that is behind, if we may only be permitted to reach forth to that which faith, hope, and experience tell us is before.

We are now happily settled in the midst of these poor, debased, and wretched children of nature. The little hills and valleys begin to smile around our humble dwellings. Even here in the wilderness our houses have all the attractions of a Christian home. Our work, with all its hardships, we trust we can sincerely call our delight. The preparation we have been making, by years of observation, study, and labor, is at last bearing directly upon the great object of our hearts in coming to this eastern world. Our acquaintance with the Malay language puts us in a great measure at ease in our intercourse with that people, and will enable us to get along, with tolerable satisfaction, among most of those tribes whose language we do not know, nearly all of whom use Malay to

some considerable extent. In the Dyak we have only made a beginning; but all who are aware of the difficulties in the way of such a work, know that a substantial beginning is no insignificant attainment. Of their manners and customs we know a little, and, what perhaps is of more importance, we have got into something of a position to make constant acquisitions. That we have in any case reached the hearts of the people, we cannot pretend to say; but if our judgment is correct—and we think that we have learned to be sober in these matters—we are slowly gaining upon their confidence and good-will. We never expected this to come about otherwise than very gradually; unless in infinite mercy the Spirit should at once be poured out in more copious measures than is usual in the ordinary operations of Providence. And though there is much in our own unfaithfulness, and in the depravity, perverseness, and fickleness of the people, to lament, we do not think that there is any thing which could with reason justify discouragement. While every development of this kind pains and humbles us, and sometimes, as we confess with shame, makes our hearts hang down and our hands wax feeble, we can truly say we have never felt disheartened with our work itself, or for a moment disposed to give it up; on the contrary, after all our misgivings, and notwithstanding any bright visions of rapid and undisturbed success which we may be supposed to have entertained at the outset, and upon a transient view of facts and circumstances, we must say that upon the whole, things have gone better than we anticipated. If subsequent events have not appeared to others as glowing as our original lucubrations, we venture to say the fault was in the heated fancy of our readers, and not in the hallucinations of our own minds. Such then is the progress we have made in our work, and such are our present feelings in regard to the prospect of ultimate success.

#### *Appeal for Aid.*

Our brethren close their communication by making a strong appeal to their patrons in this country for their hearty co-operation. The removal of Messrs. Doty and Pohlman, according to the plan already mentioned, will give additional force to the arguments adduced below. If two Dyak stations are to be sustained and suitably manned, other laborers will be urgently and immediately needed.

In view of these things we are con-

strained to present a sober and earnest appeal to the Board and to the churches. We fear indeed that our arguments, or rather the mode in which they have been exhibited, may be altogether inadequate to the impression we would make; still, this much at least we trust shall be gained; that the friends of the cause will be induced to examine the subject more narrowly, and if not in our pleas, yet on independent ground, find substantial reasons to sustain our operations, and even to prosecute them with increasing vigor. Our own determinations are before you, and they ought to satisfy all the settled convictions of our minds, and the deep feeling of our hearts.

Shall we then retreat at such an interesting crisis? Think for a moment how the wheels of Providence have been whirling us around for years, and now first suffered us to rest in this secluded spot. Here we are promised quiet and permanent repose. Many fancied impediments have vanished, real obstacles have been overcome, the natural and necessary difficulties of the undertaking have been not a little smoothed down and relieved of their forbidding aspect. To us the field appears more inviting the more we are enabled to survey and inspect it. Indeed we greatly question whether a more promising one, all things considered, can at this day be found. We are not only on the ground, but in a very comfortable measure prepared for our work. Our hearts too, we trust, are in it. A sweet anticipation of the divine favor, and all the blessed results consequent upon it, cheers us onward. But we cannot stand alone. We need help, early, adequate, and efficient help. The very smallest in amount, in proportion and in kind, is what the Prudential Committee have already called upon the churches to supply. So pressing is the necessity, and so clear is the case to us all, that we are forced against all the considerations which would indicate a different course, yea, against our own feelings of propriety, other things being equal, to retain one of the brethren of the Chinese department, merely for the purpose of keeping our little system of means in motion. We therefore wait with deep solicitude for the response. Will the Church come to our succor, or will she leave us to fall alone in the field? Think not that we would depreciate any other hallowed undertaking. No, we love them all, and with all our hearts would cheer their onward progress and rejoice in every triumph they achieve. It is with unalloy-

ed delight we hear of every step taken to promote the cause of God at home and abroad. That cause in all its departments is one and the same. All we claim is, that the work in which we are engaged is an essential, and by no means inconsiderable part. Glad indeed should we be if all were prosecuted with tenfold ardor. But we cannot allow ourselves to be forgotten in the mass. Though defeat and disaster have hitherto attended our course, we must entreat you not to give us up in despair. Our ranks have been thinned, and some of our number have fallen in the conflict. Still our little phalanx remains firm and undaunted. Nay, we have at length burst through all the out-posts and barriers which the enemy had placed in the way to foil our attacks, and are now standing under the very battlements of the citadel. Again we ask, will you leave us to fall alone, or will you not rather come to our relief?

#### *Physician and Printer needed.*

When shall we look for a physician? We are aware that this call has been reiterated again and again without effect; but never before has it come so direct and so urgent. Hitherto we have always been within reach of medical aid, and indeed the demand for a physician has been rather prospective than immediate. We were still unsettled; nay, our field of labor was uncertain. This is no longer the case. Our mission has now a local habitation and a name, and the prospect of permanency is probably as fair as can ever be expected in this transitory state of things. Besides, we are far away from the post of a physician, none being stationed nearer than Pontianak. In sickness we have nothing on which to rely but our own unskilful prescriptions. Except so far as our spirits may be sustained by simple confidence in the Most High, we are exposed to all the depressing weights of the incompetency of our treatment, or to all the perplexity and anxiety which must attend experimenting with remedies of which we know little or nothing. But we will not dwell upon these harrowing reflections. Nay, we will not make our own case the principal ground of our appeal. We plead more especially for the heathen. We point to their bodily maladies as well as their spiritual diseases, and of all the young and pious physicians in our churches we would ask, is there none to commiserate their desperate condition? Is there none to come and lend

us a helping hand in this effort to raise them from their degradation, to make them men, and fit them for immortality?

Finally a printer will now be indispensable. In order to carry on our operations, with any degree of efficiency, we must make and publish books. The people, it is well known, are without a literature not only, but without a written language. Everything is to be done in the way of forming these first elements of civilization and refinement. This will constitute a most deeply interesting department for an intelligent and enterprising young man, as we would naturally expect our printer to be. The immediate exercise of his profession also would be called for to some considerable extent, and the necessity for it will be more absolute than it would have been a few years ago. Then our printing might have been executed either at Singapore or Batavia. But now, to say nothing of the inconvenience and delay attendant upon such a course, the mission presses at both those places have been stopped. But another great and important object for having such a person stationed at Pontianak would be the transaction of most of our pecuniary and other secular business, which must be done there, and which would naturally fall in with the habits of a practical printer. He would also find a pleasant occupation for any time he might be free from these employments in direct missionary labor among the Malays of that place, and two or three hundred Dyaks recently settled a few miles distant. And now let us ask, is there no ardent and devoted printer who is thus willing to give up the world for Christ's sake and the gospel's? Consider, you who are at ease in your possessions, whether this is not a call directly to you. Does the love of Christ burn in your bosoms, and have you no pity for those who are ready to perish? Will you not come to their rescue, and do what in you lies to pluck them as brands from the burning? We appeal to your sympathy for those who are standing alone and feeble and few upon these heathen shores, and beg you to put it to your consciences in the sight of God, whether you can withhold good from those to whom it is due, when it is in the power of your hand to do it? Above all we would remind you of the opportunity of glorifying your God and Savior, by promoting the interests of his kingdom and spreading the savor of his name! What earthly advantage, what personal gain can be compared with this?



*Responsibilities of Christians.*

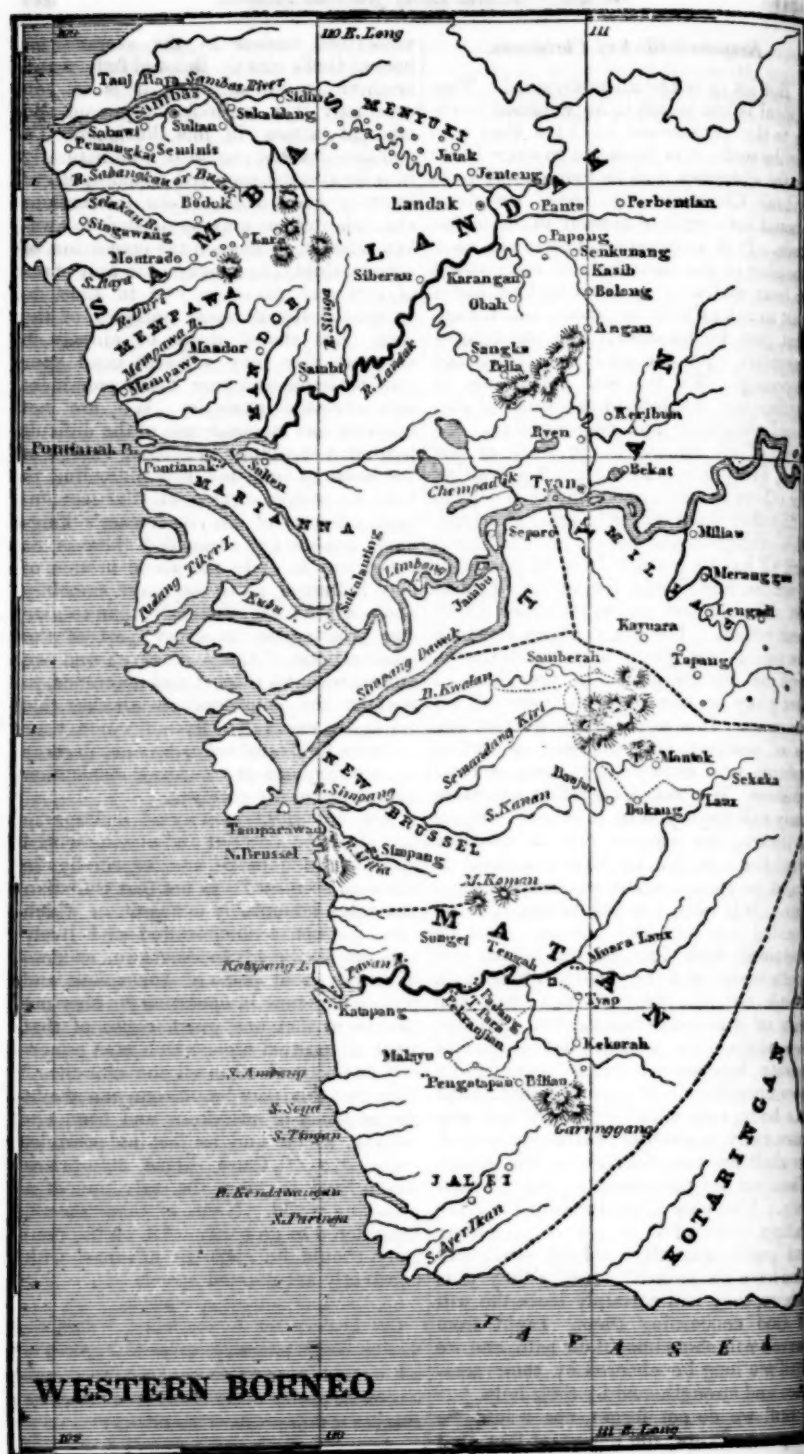
But let us not be misunderstood. This appeal is not meant to be confined merely to the professions we have thus particularised; it is intended to come home to the churches, and to touch every individual Christian. No one, therefore, should lose sight of himself in the multitude. It is a common concern, and each member of the household of faith ought to bear distinctly in mind that he has a part to act as well as others, and though that part be humble, it may be equally essential with the most promising and imposing. We fear one great cause of inefficiency is a lack of this sense of personal obligation and responsibility. Instead of all coming to the work as one man, every one is in the habit of waiting for others to move, and many even depend altogether upon others to act. Brethren, these things ought not so to be. Each and all have a mutual share in this great business, and should feel an equal interest and manifest an equal ardor in its prosecution. The grand object at which we aim is the glory of your Savior as well as our Savior. The promotion of that glory he has imposed upon all his disciples. It is as really the duty of one as of another, only in their respective spheres and according to their several abilities. We would, therefore, affectionately call upon you to take this subject to heart; we entreat you to consider what you can do, and what you ought to do, at so solemn and momentous a juncture. It is now, you will perceive, to be decided whether this mission shall be sustained with vigor, or left to sink into inefficiency and be finally abandoned. Think not, we beseech you, that you have no concern in this matter. All may depend upon the feelings and conduct of private Christians; much undoubtedly does upon them. If they will only awake in a body, and with one heart and one voice carry this subject to the mercy-seat, we shall have no fear about the result. Then, we are persuaded, all will do their duty. The very ones for whom we are calling, cannot fail to ask in simplicity and godly sincerity, "Lord what wilt thou have me to do?" And if they thus inquire, they will certainly learn the will of God concerning them. Light from heaven will shine upon their path, and we shall ere long be cheered by their presence and strengthened by their help.

Still we do not forget, nor would we keep out of view, the important fact, that there are regularly constituted and duly

authorized leaders in the sacramental host of God's elect. Beloved fathers and brethren in the ministry, it is to you especially that we look for prompt and efficient action in this business. To you the devoted people of God naturally turn for countenance and encouragement in every good work. Your instructions and exhortations may be needed to awaken interest, to deepen the conviction of accountability, to quicken the holy fires of zeal and devotion, and in short to arouse all the dormant energies of the soul. But should these be already in vigorous play, they will still need your guiding hand and your more prominent and elevated example. We are not ignorant and inconsiderate of the difficult position you occupy in keeping charge of the house of God and superintending in your respective circles all the momentous interests of the Redeemer's kingdom; but we are persuaded there is no better way to make the whole system of holy influence move on most smoothly and operate most efficiently, than to give due prominence to every part of the ministrations of the sanctuary; and we desire, with all respect and deference, to suggest the consideration whether this cause, in which we have become your servants for Jesus' sake, does not deserve a more frequent and earnest inculcation than it ordinarily receives.

Are not right views and feelings in this direction material and even essential elements in genuine and, especially, in elevated holiness? Is not that Christian character lamentably deficient, in which there is not a deep settled and lively concern for the advancement and success of all the great plans of benevolent and pious effort now in operation? May not this be in fact one great cause of that want of spiritual vigor which is so generally complained of in all the churches? However this may be, no one can doubt the propriety of sustaining and even enlarging, as far and as fast as possible, every one of these divine enterprises which have in view the salvation of a perishing world. None of them should be suffered to go back. All, on the contrary, should be made to advance with constantly accelerated speed.

Our brethren say in conclusion, "Shall we then be thought presumptuous, or be supposed to ask too much, when we say our great dependence is upon the pastors of the churches to direct the attention of their people to this subject?"



## JOURNAL OF MR. THOMSON.

*Introductory Remarks—Readiness of the Dyaks to receive instruction.*

To form a just idea of the prospects of that branch of the Borneo mission, which is expending its efforts upon the Dyaks, it will be necessary to read the following extracts from the journal of Mr. Thomson. It is only by contemplating the daily labors of the missionaries, by deliberately surveying both the encouraging and the discouraging circumstances connected with their work, as they are disclosed from time to time, that we can be prepared to say what expectations may reasonably be indulged in regard to the future. No reflecting reader, it is presumed, will rise from the perusal of the subjoined statements, with the feeling that there is anything especially uninviting in the field which the Dyaks of Borneo present. There are several missions, indeed, which promise more speedy results; but in almost every instance they are missions which have been established for many years. And the history of the past has taught us, most convincingly, that we ought not to be too hasty in coming to the conclusion that a particular country or people should be placed beyond the pale of Christian effort. At any rate, so peculiar and marked have been the providences which have carried our brethren to the position they now occupy, that it becomes us to wait for much clearer disclosures of the divine will, in opposition to their present plans, than any which have yet been made.

The accompanying map will assist the reader to locate the new station at Karangan, and it will also show its dependence upon Pontianak, as mentioned in the preceding communication.

March 25, 1843. From morning till night we have been almost overrun with visitors of all ages and from among all classes. The little children were true to an engagement, previously made, and came early to learn their infant lessons. Some of our more distant villagers appeared for the first time, and expressed a particular desire to see the process of instruction. Several of the older persons promised faithfully to come to-morrow. May the holy Sabbath soon be to them a delight!

26. Sabbath. We had sixteen Dyaks, —men, women, and children,—present at our morning exercise, and others have been coming and going nearly all day. Some wanted to follow up their previous efforts to learn to read, and others wished to commence; so that our house was like a school-room from morning to night. We cannot be too thankful for such opportunities to instruct and elevate these

degraded children of nature, and especially to dispense the gospel of the grace of God among them. It does indeed look to us as if the Lord was preparing his way before this people. He has begun by setting before us an open door, and we fondly hope he will at length make a full end by bringing many to himself. I do not know that, in view of all the circumstances, we could with any reason ask a fairer prospect than is now held out to us.

April 2. Sabbath. Early this morning, even long before we could possibly attend to them, our little scholars made their appearance at our door; and they, as well as several grown persons, besides those in our employ, staid the greater part of the forenoon, and were present at our morning service, which we still conduct in Malay. The whole number of young and old was eighteen. Their conduct was quite becoming and respectful, and seemed plainly to indicate that their minds, if not their hearts, were in some degree interested. But we know that they are extremely fickle, and, in view of their ignorance, stupidity, and listlessness, we find it hard even to suppose they may be the subjects of any serious impression.

11. Several children continue to come for instruction, and the men we have with us, persevere in their endeavors to learn to read. One of them in particular, who is the son-in-law of the head man of this neighborhood, seems to take hold of the business with peculiar earnestness. But the younger ones are those whom we chiefly expect to be permanently benefited; and it is truly delightful to see their tawny faces lighted up with smiles, and their black eyes sparkling with interest, as the simplest ideas first dawn upon their minds.

On the 17th of April, Mr. Thomson set out for Pontianak, and arrived there on the 20th of the same month. Being obliged to remain in that place for a number of weeks, much of his time was spent in translating the Scriptures into the language of the Dyaks. It was during his stay at Pontianak, that the difficulties occurred, to which allusion was made in the remarks introductory to the preceding communication. Serious apprehensions were entertained for a time that our brethren would be obliged to abandon their operations, and select a different field.

*Singular Proposal—A Question.*

July 13. To-day some of the leading men among the Dyaks came with quite

a novel proposition. It was no less than this, that we should purchase a right over their persons and services. The circumstances are these. The *pergeran* who has the government of them, assigned them a particular piece of work, some months ago, which they did not finish. In consequence of their failure, a fine was imposed upon them which they are far less able to pay than to do the work. Hence they have taken it into their heads that if they can induce us to pay the fine and come under obligations to serve us for the money, they shall, as a matter of course, change masters. This, or something of the kind, seems to have taken place occasionally between the Malay chiefs; but doubtless nothing is farther from the *pergeran's* thoughts than such a transfer to us. But the Dyaks seem to imagine that it would be a fine arrangement, both for them and for us, as they would then be at liberty, or rather under obligation to attend to our instructions on the Sabbath, and give up their children to our care, which they now pretend they dare not do for fear of their rulers.

This proposition was of course rejected, to the great disappointment of the poor Dyaks. A similar application had been previously made to Mr. Youngblood, in the presence of the *pergeran*, who appeared to favor the arrangement.

18. This morning the son-in-law of one of the head men, after lounging about for some time, came to me and asked, very gravely, how or upon what terms we wish the Dyaks to receive instruction. I expressed the greatest surprise that he should ask me such a question, and inquired what he meant by it. "You," I said, "have heard me tell so often, and have actually learnt so much yourself, that you surely have no occasion to propose such an inquiry." But he continued, "Suppose I wish to learn, as many Dyaks do, and should go to school for a year, or any other period; of course I should be unable to cultivate the land; how then could I live if you did not give me wages?"

Mr. Thomson adds, "We should doubtless soon have scholars and even converts enough, were we to pay them all for complying with our wishes."

#### *Light and Shade—Visit to Saretok.*

23. Sabbath. This morning Mr. Youngblood conducted the service for the Malays and Dyaks; of the latter, however, none were present besides women

and children, except one man; and these seemed more interested in the texture of some Chinese matting on the floor, than in the subject of remark. Thus appearances around us continually vacillate; but our confidence is in Him "with whom is no variableness, neither any shadow of turning."

In the afternoon Mr. Thomson went to Tobaka and held a religious service. "Some appeared to be a little interested."

25. A man whose brother often assists me in translating, but who has not been in the habit of frequenting our house himself, came in this evening, and sat an hour or more, hearing us, and occasionally also helping us by the suggestion of appropriate Dyak words and phrases. At last he inquired whether I have a spy-glass, and said there was a Malay woman at the village whose husband is at Pontianak, and she had sent him to borrow my spy-glass to take a look at her husband! What will they come for next?

26. This afternoon I went to Saretok. After passing through Obah, the people of which were nearly all absent, probably at their *ladangs*, we turned aside to stop at a small new settlement in the woods. There were five families, with several little children, stowed together in a miserable shed. The latter, for the fifth they had upon them, and the covering which they wanted, might as well have been pigs. Yet the woman, and all indeed, beset us for tobacco, and seemed almost angry with me because I had brought none. I verily believe they think more of this article than they do of their necessary food. We reached Saretok about dusk. As usual we found a considerable body of Malays quartered upon the people; although it is said that their rice is already beginning to fail, and it is yet seven or more months to harvest.

In the evening I had the people called together, when some thirty or forty, I should judge, assembled to hear the word of God. I was gratified with their attention, and trust a portion of the truth which I endeavored to dispense, reached their minds. But I tried as much as possible to confine myself to one point, the necessity of a change of heart, as enforced by the Savior in his interview with Nicodemus.

As Mr. Thomson was about to return the next morning, both Malay and Dyaks urged him to remain till some fruit—of which there is none at



any other place in that region—could be gathered for his use. He declined the offer, however; but on the following day, “a handsome present of fruit” was brought to his residence from this village.

### *Encouraging Appearances.*

29. An unusually large number of Dyaks,—men, women, and children,—have called to-day. At one time I sat down with nearly a dozen, to read and explain portions of Scripture which we have translated into their own tongue, particularly the ten commandments, which we finished yesterday. A part of them seemed to listen with interest as well as attention. They said they could understand what was read, and indeed they showed pretty clearly that they did apprehend a portion of it at least; but one made a remark which I have repeatedly heard before, “Though we understand when you read, if we ourselves should attempt it, we should immediately be at a loss after all.” They seem to think that the mere fact of their language being written, ought to endow them with the capacity of reading.

30. Sabbath. This morning we had, I should think, between twenty and thirty Dyaks, besides our Malay workmen, at our service. The exercises were conducted partly in Malay and partly in Dyak. Those who were present were tolerably attentive and, I trust, interested.

In the course of the forenoon ten or twelve men, with one woman, came from a distant village. They said that they had come to worship; but they had brought along various articles of traffic. They were admonished of the impropriety of trading on the Sabbath, and told to come on the morrow for this purpose. Another service was held for their benefit. On the succeeding Sabbath, the attendance of the Dyaks was not quite so large. Five persons came from Obah to receive instruction. “All were more or less interested.”

August 13. Sabbath. This morning we were surprised with an unusually large audience. Just before the exercises commenced, I was much cast down by a report that all the people of Oto were gone to their ladangs, and I expected, consequently, that we should have no more hearers from that quarter. It looked so like the work of the great adversary that I could not help observing it; for while it often seems as if it were a matter of indifference how many days they idle

away during the week, they are almost sure, either in whole or in part, to go off to their ladangs, or some other laborious occupation, on the Sabbath. I retired to my closet, and was enabled with some earnestness to plead for a different disposition in the people. But how little did I expect such a speedy answer! A whole body of men and boys from Tobakn must have been then setting out, or already on the way; for they came in just after the service began, and, with the Malays and Dyaks previously seated, almost filled our room. “Before they call I will answer, and while they are yet speaking I will hear.”

### *Tobakn—Dyak Funeral.*

25. Went to Tobakn and found a goodly number of people at home, and, as I thought, more than usually cordial in their manners, and free in opening their minds. Several of them expressed their views and feelings without any apparent reserve; they also gave a very pleasing degree of attention to what I communicated to them in the way of conversation, and by reading and commenting upon the word of God. They afterwards made me a fine little present of fresh prawns, a luxury which we have never before enjoyed in this place. When I returned, old and young pressed around, and most heartily exchanged salutations.

On the following Sabbath, Mr. Thomson says, “Few were present and they seemed to be uneasy; several went out.”

31. This morning I attended a Dyak funeral. I found a number of persons there from Tobakn and other places; some of them had set out upon a journey to Sangkee, but had stopped upon the way, in consequence of meeting with a house of mourning, and they feel bound to stay at least one day before proceeding.

There were no peculiar ceremonies at the house, nor, as I learned from Mr. Youngblood, who was at the grave, were there any there. The body was wrapped in a white winding sheet, and placed in a rough coffin, made of old and half rotten boards, which was constructed on the spot and still unfinished when I reached the house. The coffin was then suspended on a pole, and carried by two men to the river side, and thence in a canoe to the place of interment. When they arrived on the ground, the grave was yet to be dug. In this there was

one peculiarity worth noticing. After going to the proper depth in the earth, a place for the coffin is prepared by undermining the ground on one side, so as to admit it beneath the solid sod. The hole is then filled up, and two pieces of wood, prepared for the purpose, are driven into the earth, one at the head and the other at the foot of the grave. When the coffin was taken up to be carried out of the room, the relations, or rather the women among them, set up a vociferous wailing. Some appeared to show indications of real sorrow in their countenances, but I could understand very little of what they said. I was told that none of the villagers are allowed to work in their ladangs for three days. At the end of that time a feast is made in honor of the dead; and that, if I understand it, terminates the remembrance of them on the earth.

#### *Dyak Religion—A Confession.*

On the 5th of September, Mr. Thomson was called to bury his infant child. A number of Dyaks were present, whom Mr. Youngblood addressed in Malay.

*September 6.* Three persons from Munyak, in the region of Tayan, have been here ever since Monday. They brought several articles to sell, but delayed saying anything on the subject, till after our little one was buried. They have regularly attended family worship, and appeared altogether amiable in their deportment and dispositions. This evening I had a close personal conversation with them. The oldest one, who had been here before, was very free in his communication, and told us more of the practical part of the Dyak system of religion than we ever heard from any one individual before.

He stated that at death, and on the passage into the other world there is a fiery stream to be crossed; over which are two bridges, one broad and spacious, to be used by those who are free from sin, the other extremely narrow, or rather rising up to a sharp edge, over which the course of the sinner lies. The guards on this side demand of every passenger whether or not he has ever been guilty of sin. Those who are clear, are then allowed to pass on; but if a guilty person professes innocence, he is immediately seized and convicted of his crimes, and in attempting to pass the river, he is drawn into the stream and carried away by the fiery element.

When I first asked him respecting his own case, he said he had never committed any sin! Afterwards, however, he acknowledged that he had many faults. He said he was in the habit of praying as often as three or four times in the course of a month, and, without any hesitation, repeated what he was in the habit of saying in his prayers, according to the object sought, which is always freedom from some temporal evil, or the bestowment of some earthly blessing. These prayers consist of almost incessant repetitions of the same things, such as the name and titles of God as creator, former, preserver, &c. With their prayers they always bring offerings of rice, fowls, pigs, &c.

The attendance upon the exercises of the Sabbath appears to have been less encouraging, during the month of September, and for some time before indeed, than it was previously. This was partly owing to accidental causes, and partly also, it is probable to the fickleness of the people.

*October 5.* I have been very pleasantly surprised to hear of a reflection made by a Dyak in the employ of Mr. Youngblood. It was the more remarkable, because it was uttered altogether spontaneously, and without any exciting incident. The amount of it was, that he was awe struck at the idea that all the evil in the world is the fruit of sin. He quoted several remarks, lately thrown out at our Sabbath morning service, with which he seemed to be deeply impressed. And, said he, We are urged to forsake sin! But how can that be? How can I leave off my sins? Why I love them better than I do my rice; that is, as we would say, better than "my necessary food!" Surely this indicates a sense of the real state of the natural heart which we could hardly expect in a heathen. May it not be a proof of the power of the Spirit accompanying the Word!

*8. Sabbath.* At the Dyak service this morning, I went into a review, by way of examination, of the subjects which I have been discussing for several Sabbaths past. Only five Dyaks were present, and they were persons who are, or have lately been, more or less in our employment. But the exercise was interesting, especially as it drew out thoughts and reflections from them which could not otherwise perhaps have been obtained. It also showed that our labors have not been altogether in vain.

It is evident from the foregoing extracts that our brethren of this station have need of strong

faith and much patience. And we who have sent them forth, should remember continually, "It is not by might nor by power, but by my Spirit, saith the Lord."

### Ojibwas.

LETTER FROM MR. WHEELER, JUNE 13, 1844.

#### Religious Interest—Conversions.

MR. WHEELER is stationed at La Pointe. The following letter gives an account of the success attending the efforts of the brethren who are laboring for the good of the Indians in that vicinity. The results, it will be seen, are more cheering than any thing which has been recently reported from that station.

Soon after the bustle and excitement that usually attend the annual payment of the Indians, was over, and after the inland Indians had returned home, we were enabled to enter upon a systematic course of labor. We soon discovered an increased interest upon the subject of religion among our people. Our meetings were better attended, both in English and Indian. The preaching of the gospel was listened to with greater solemnity and depth of feeling. The people were more ready to receive instruction when we visited them in their lodges, or in their houses. There was also an increased spirit of prayer on the part of the church; professing Christians were induced to examine themselves and return unto the Lord from all their past wanderings.

Our meetings continued to increase in interest till the first of December; when it was thought that previous to our communion season we should set apart a day for fasting and prayer. This was a solemn and deeply interesting occasion to us all. Our little church seemed to be bowed in the dust. The Spirit of the Lord was evidently present with searching power. There was mutual confession of sin; tears of penitence flowed. The communion season that followed was a memorable occasion. We all felt, while renewing our covenant around the table of our Lord, that we were engaged in business of infinite moment. The language of every heart seemed to be, "Search me, O Lord, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." The united

prayer of the church seemed to be for a deeper work of grace in their own hearts, that they might be holy in heart and life, and render unto God more acceptable service. There was also much importunate prayer for impenitent sinners.

We endeavored to preach the word publicly and from house to house; and soon our hearts were cheered by the conversion of a daughter of one of the principal traders of the country. In a short time several others, who had been under deep conviction for sin, were enabled to rejoice in hope. An unusual spirit of inquiry seemed to pervade the minds of the impenitent, especially among those who were under our influence. During the winter some twelve or fourteen professed submission to Christ. How many of this number are truly converted, we cannot tell; some of them are doubtless deceived. Four have already made a profession of religion, and several others are in a course of religious instruction, and will be received into the church in due time, if they continue to give evidence of genuine conversion.

The revival, which first commenced with the church, has exerted a most happy, and, we trust, permanent influence upon its members. Their piety has improved, and brotherly love abounds. They have attained to more just and enlightened views of truth and duty, and exhibit more of the fruits of godliness in their lives. Some new family altars have been erected.

Mr. Wheeler also states that the Sabbath school at La Pointe has received a new impulse. For the last six months the number of pupils in attendance has been from forty to fifty.

#### Labors during the Spring.

Our winter labors with the Indians at the Island closed at the beginning of March. During this month, the Indians, French, and half breeds, nearly all leave the Island, every year, for the sugar camps. Most of them go some thirty miles from this place, where they remain for a number of weeks. This, to our Christian Indians, is generally a season of peculiar temptation. We visit them occasionally, and impart to them religious instruction; yet they are, to a great extent, deprived of the means of grace, and rarely return without suffering in their religious character. This year we felt that it would be exposing our young converts to temptations which are peculiarly strong and trying, to leave them so

long a time without the means of grace. Accordingly, when the Indians left for the sugar camps, I went with them, and built a small log house, calked with moss and covered with birch bark. Here I lived with my family during the sugar-making season. We held regular meetings with the Indians on the Sabbath, and they were visited, more or less frequently, during the week at their lodges. Though we labored under considerable disadvantages, not having an interpreter, our presence among the people, and our imperfect efforts, were beneficial; and our Christian Indians left the sugar camps in a much better state than usual.

After the sugar making season was over, the Indians went to their planting grounds, which are some twelve or fifteen miles from the Island, in the direction of the sugar camps. Here they are accustomed to spend six or eight weeks, every spring, in making their gardens and in fishing in the river near by. Last year Mr. Sproat spent several weeks in this place, teaching the Indian children in his bark lodge. This year, for the better accommodation of the children, we built a small log house, where he taught from twenty to twenty-five Indian boys and girls, and where meetings were held with the people on the Sabbath. The Indians have now returned to the Island, and our schools, for several weeks, have been in successful operation. The average attendance at each of our schools, during the winter term, has been from twenty-five to thirty scholars. Our Indian congregation, during the winter, has varied from fifty to seventy. There is now no special seriousness among the impenitent; our meetings, however, are well attended.

In view of all which the Lord has done for us during the past year, we feel greatly encouraged to go forward in our work. While the Mississippi region is deluged with whiskey, and cursed by war, the people here are quiet and, as yet, free from the destructive influence of intemperance.

### Recent Intelligence.

**WEST AFRICA.**—Mr. Campbell, who embarked for the mission on the Gaboon River, January 1, died at Cape Palmas, April 19. His disease was the African fever. Mr. Bushnell, who sailed from this country in the same vessel, and who was with him at the time of his death, was on board the United States' sloop of war *Saratoga*, off St. Thomas, with improved health, on the 24th

of May, the date of the letter communicating Mr. Campbell's death. He expected to join the mission upon the Gaboon on the 27th of the same month. Captain Tattnall of the *Saratoga* had treated him with great kindness.

**SYRIA.**—An interesting and important movement is going forward in Hasbaya, a village at the foot of Mount Hermon. A considerable number of the inhabitants have formally seceded from the Greek church, and placed themselves under the instruction of the mission. The place has been visited by two of our brethren, and they are much encouraged by the readiness which is manifested by the people to listen to the truth. Messrs. Smith and Whiting, under date of June 6, say that the village will be occupied by some one of the missionaries and by one of the native Christians.

**MADRAS.**—It was stated in the last *Herald* that there had been quite an excitement at Madras, in consequence of the baptism of a young Brahmin by the missionaries of the Scotch Free Church. This event affected the schools under the care of our missionaries. "For a time," says Mr. Winslow, May 20, "one half of our children were kept away from the schools; and those institutions in which the Bible is not taught, have received accessions." Mr. Winslow adds, however, that the excitement, at the above mentioned date, had much abated.

**CEYLON.**—From the annual returns of this mission, it appears that eighteen persons have been admitted to the different churches in connection with it, during the past year.

As Mr. Spaulding was about to sail from Colombo, on his return to this country, a number of gentlemen, occupying important posts both in the civil and the military departments of the government, addressed a letter to the Prudential Committee, in which they say that having been permitted to see and to judge for themselves of the efficiency of the mission and the devoted Christian spirit of the missionaries, they think it right to assure the Committee of their warm interest in the proceedings of the Board, their sympathy in its trials, and their determination,—while their heavenly Father shall give them the will, the means, and the opportunity,—of supporting the mission to the utmost of their ability. The Chief Justice of Ceylon is among the signers of this letter.

### Home Proceedings.

#### CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the month of July were \$24,516. The receipts for the financial



cial year which terminated on the 31st of July, from all sources, amounted to \$236,394; the expenditures during the same period, together with the debt of the previous year, have been \$257,393. The debt of the Board, therefore, on the 1st of August was \$20,999.

The receipts for the year ending July 31, 1843, were \$244,224; for the year ending July 31, 1842, they were \$318,396; for the five previous years they averaged \$239,265. It will be seen, therefore, that the returning prosperity of our country has not increased our contributions for the support of foreign missions.

The question must necessarily come up for discussion at the annual meeting of the Board, "Shall we continue our operations upon the present reduced scale; or shall we adapt our plans to the requirements of God, as evidently made known to us by his word and his providence?" No inquiry, at the present juncture of the missionary enterprise, surpasses this in importance. With it, indeed, the interests of the American churches, as well as the hopes of the heathen, are clearly and inseparably interwoven.

## ANNUAL MEETING OF THE BOARD.

THE *Thirty-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions* will be held in Worcester, Massachusetts, to commence on Tuesday the 10th day of September next, at four o'clock in the afternoon. Rev. Albert Barnes, of Philadelphia, is expected to preach the annual sermon on the evening of that day. The meeting will probably adjourn on Friday.

## DONATIONS,

### RECEIVED IN JULY.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York, Tr.	539 30
<i>Board of Foreign Missions in German Ref.</i>	
Ch. Rev. E. Heiner, Baltimore, Tr.	500 00
<i>Barnstable Co. Ms. Aux. So. W. Crocker, Tr.</i>	
North Falmouth, Gent. and la.	27 00
Yarmouth, A friend,	1 50—98 50
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
Canaan, Four Corners, N. Y.	47 00
Curtisville, Cong. so.	15 00
Dalton, do.	58 25
Egremont, Cong. so. 13,42; la. free	
will so. 30;	43 43
Great Barrington, Cong. so.	44 62
Hinsdale, do.	103 06
Lee, Gent. 178,50; la. 71,09; m. c.	
36,88;	286 47
Lenox, Cong. so. 104,45; contrib.	
for Choc. hymn book, 35,10;	139 55
New Concord, N. Y.	12 00
Pera, Cong. so.	23 25
Pittsfield, Cong. so. m. c. 208,41;	

gent. 137,09; la. 200; young men's	
miss. so. to cons. WILLIAM N. ED-	
WARDS an H. M. 100;	645 50
Richmond, Cong. so. 51,63; contrib.	
for Choc. hymn book, 10,35;	61 98
Sheffield, Gent. 78,62; la. 62,56;	141 20
Stockbridge, 64,92; m. c. 28,13;	93 05
Tyringham, S. par. gent. 3,35; la. 6,	
65;	10 00
West Stockbridge, Centre, 20; Vil-	
lage, 18,12; Miss E. Kellogg, for	
Joseph Kellogg, Madura, 12;	50 12
Williamstown, Gent. 82,65; la. 164,	
12; Off. and students of Williams	
coll. 143,70;	390 47
Windsor, Gent. 15,63; la. 24,77;	40 40—2,205 34
<i>Boston, Ms. By S. A. Danforth, Agent,</i>	
(of wh. fr. Mrs. Cunningham, for Au-	
gusta Kekoe, Ceylon, 80;)	1,221 22
<i>Buffalo &amp; Vic. N. Y. J. Crocker, Agent.</i>	
Buffalo, 1st pres. ch. a. s. for I. G.	
Cook, Ceylon, 29; N. H. Gardner,	
10;	30 00
Cambria, Pres. ch.	20 25
Lancaster, By J. Clark,	58 00
Middleport, Pres. ch.	14 00—122 25
<i>Caledonia Co. Ft. Conf. of Chs. E. Jewett, Tr.</i>	
St. Johnsbury, Friends of miss. to const.	
CHARLES FAIRBANKS an H. M. 100; Mrs.	
E. W. W. 5;	105 00
<i>Charleston &amp; Vic. S. C. Aux. So. R. L. Stewart, Tr.</i>	
Charleston, Cir. ch. 36; col'd mem.	
to ed. young men at Gaboon, 50,25;	
3d pres. ch. m. c. 10,28; ded. dis.	
48c.	96 05
John's Island, Rev. Dr. White,	25 00—121 05
<i>Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.</i>	
Carroll, 1st cong. ch.	5 40
Jamestown, 1st pres. ch. m. c.	8 00
Ripley, Pres. ch.	8 00
Westfield, Pres. ch. chil. of a. s. for	
Timothy M. Hopkins, Ceylon,	20 00
	41 40
Ded. disc.	13—41 27
<i>Cattenden Co. Ft. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, Indiv. 2,25; do. av. of	
jew. 4,13;	6 38
Essex, Indiv. of ch.	9 00
Hinesburgh, Ch. and so.	13 00
Milton, do.	51 62—80 00
<i>Cumberland Co. Me. Aux. So. D. Evans, Tr.</i>	
Cumberland, Gent. 17,75; m. c. 12,60; 30 55	
Durham, A friend,	2 00
Falmouth, 1st par. 16; m. c. 5;	21 00
Gorham, Cong. ch. and so.	75 00
Hebron, M. Allen,	2 09
N. Yarmouth, 2d par. Miss E. L.	3 00
Portland, High-st. ch. and so. 311,08;	
m. c. 25,48; 2d ch. and so. m. c.	
(of wh. for Ind. miss. 5; 79,85;	
3d cong. ch. and so. 49; m. c. 25;	
Dea. L. 5;	495 41
Scarborough, Miss S. T.	3 00
Waterford, m. c.	15 00—646 96
<i>Essex Co. North. Ms. Aux. So. J. Caldwell, Tr.</i>	
Haverhill, A. Kittredge,	25 00
Newburyport, 1st pres. ch. gent. 114,	
75; la. 164,69; m. c. 142,26; wh.	
const. GEORGE DONNELLY, WHIT-	
TINGHAM GILMAN, WILLIAM	
PRITCHARD, and Mrs. ANNA S.	
STEARNS, H. M.; a lady, 4;	425 70—450 70
<i>Essex Co. South. Ms. Aux. So. C. M. Richardson, Tr.</i>	
Lynn, Mr. Cook's so. 9; a Methodist,	
5;	14 00
Marblehead, A friend, 100; mater.	
asso. for chil. at Madura, 4; a. s.	
class, 2;	106 00
Rockport, Miss. sew. cir. for a fem.	
schol. at Wailuku,	20 00
Salem, Tab. ch. gent. 31; m. c. 15,72;	
Howard-st. m. c. 14,39; Crombie-	
st. m. c. 9,33;	70 44—210 44
<i>Fairfield Co. East. Ct. Aux. So. S. Sterling, Tr.</i>	
Sherman, Ecc. so. 14; A. G. 1; la. 34;	49 00
<i>Genesee &amp; Vic. N. Y. C. A. Cook, Agent.</i>	
Ridgewillville,	1 86
Barre Centre, Mrs. S. Reed,	10 00
Binghamton, Pres. ch. coll. 113,50;	

m. c. 18,60; la. wh. and prev. dona.	
const. Mrs. MARY WHITING an	
H. M. 45,18; Mrs. L. G. Ely, for	
Eliza Ann Ely, Ceylon, 30; s. s.	
miss. asso. for J. A. Nash, do. 30;	
chil. miss. box, for Frances Bar-	
chard, do. 30; cong. ch. 6,47;	243 75
Campbell, Pres. ch.	10 00
Cazonovia, Rev. Mr. D.	5 00
Centre Lisle, Cong. ch.	23 25
Chenango Forks, m. c.	18 49
Coventry, Pres. ch.	42 23
Geneva, A fem. friend, av. of econo-	
my in fam. expen.	50 00
Greene, m. c.	16 00
Hannibal, A. Watson,	5 00
Huron,	3 63
Lakeville, By Rev. S. S. Brown,	4 50
Lisle, Indiv. and m. c. 31,76; fem.	
cent so. 18,34;	50 00
Liverpool,	3 00
Mexico, 1st pres. ch.	19 00
Newark Valley, Rev. M. Ford, 45;	
Miss M. Wilson, dec'd, 10;	55 00
Norwich, Pres. ch. m. c. and coll. 49,	
23; L. Bement, dec'd, 15;	64 23
Oswego, Chil.	9 42
Ovid, Pres. ch.	19 67
Penn Yan, Pres. ch. 34,93; E. R.	
Jones, 50; s. s. for Ira Gould, Cey-	
lon, 2,55;	86 78
Plymouth, I. Sheldon, for M. J. and	
M. A. Sheldon, Ceylon, 30; D. M. I.;	91 00
Pultney, 1st pres. ch.	15 00
Richland,	14 35
Rushville, 11; Rev. M. Gelston, 25;	
indiv. 4,79;	40 79
Sherburne, Pres. ch. 80; for Mary	
Rexford, Ceylon, 20; young la.	
sow. so. to const. Rev. JOSIAH	
LEONARD an H. M. 61;	161 00
Smyrna, Hiram Foote, dec'd, wh.	
const. EASLEY FOOTE an H. M.	
100; I. Foote, 30; cong. ch. 14,37;	134 37
Spencer, I. McQuigg,	10 00
Syracuse, 1st pres. ch. a friend, av.	
of watch,	80 00
Union, pres. ch. 60; 1st cong. ch. 4,	
50;	64 52
Volney, A bal.	25
Windesore, First pres. ch.	15 55-1,276 64
Grafton Co. N. H. Aux. So. W. Green, Tr.	
Bristol, m. c. and coll.	19 00
Campton, Cong. ch. and so. coll. 18,	
05; a friend, 3,98;	21 13
Haverhill, 1st cong. ch. and so.	40 00
Littleton, Cong. ch. and so. 30; m.	
c. 29; s. s. con. for sch. in Madura,	
5; indiv. for Sandw. Isl. miss. 1,25;	65 25
Plymouth, Gent. 62,25; la. 10;	72 25
Wentworth, m. c.	16 00-233 63
Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Pres. ch. 85,37; m. c. 28,	
63; H. Whittelsey, 20;	134 00
Hunter, Pres. so. coll. 17,77; m. c.	
10;	27 77-161 77
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, Amherst college, benev. so.	
21; m. c. 17;	38 00
Belchertown, m. c.	59 62
Chesterfield, Gent. 6; a thank off'g,	
4; Miss S. U. 1,50;	11 50
Cummington, 1st par. m. c.	5 37
Easthampton, m. c.	102 15
Granby, do.	145 13
Hadley, Russel so. m. c. 32,15; Miss	
R. L. i.;	33 15
Hatfield, A pensioner,	5 00
Northampton, 1st par. benev. so. 262,	
50; m. c. 103,37; s. s. for sch. in	
Ceylon, 50; a friend, 50; Miss S.	
C. 2; Edwards ch. m. c. 27,57;	501 44
Norwich, Contrib.	14 29
Plainfield, E. Snell,	5 00
Southampton, m. c.	80 60
South Hadley, 1st par. to cons. L. W.	
W. ALLEN an H. M. 100; m. c.	
110,25;	210 35
Whately, 1st par. coll.	25 00
Williamsburgh, A friend,	50 00-1,986 50
Harmony Conf. of Chs. Ms. W. C. Capron, Tr.	
Millford, m. c.	34 00
Millbury, 2d cong. so.	10 00-44 00
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
Avon, West, A friend, 7; coll. 2;	9 00
East Windsor, 1st so.	50 07
Enfield, A friend, for schs. in Ceylon,	
10; a child for chil. in do. 1;	11 00
Hartland, L. P. Chase,	12 00
Suffield, First so. m. c.	32 85-114 92
Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.	
Southington, Rowe Lowrey, wh.	
const. him an H. M.	106 00
Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.	
Nashua, Edmund Parker,	150 00
Lamoille Co. Vt. Aux. So. S. Merriam, Tr.	
Stowe, Cong. ch.	10 00
Lincoln Co. Ms. Aux. So. Rev. E. Seabury, Tr.	
Bath, W. Richardson, to cons. Haw-	
at L. RICHARDSON of Bath, and	
WILLIAM F. RICHARDSON of New	
York, H. M. 300; for Eunice Rich-	
ardson, Harriet L. Richardson,	
and Dorcas Leland, Ceylon, 60;	
Winter-st. ch. m. c. 30; Hea. sch.	
so. for J. W. Ellingswood, Ceylon,	
20;	310 00
Boothbay, 1st cong. so.	8 50-318 50
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.	
Salisbury, J. C. Coffin, for Choc.	
hymn book,	5 00-91 00
Lowell & Vic. Ms. W. Davidson, Agt.	
Lowell, 1st cong. ch. and so. 300; m. c. 126,	
48; Appleton-st. s. s. miss. so. 60;	486 00
Michigan, Aux. So. E. Bingham, Tr.	
Ann Arbor, Pres. ch.	22 00
Detroit, 1st pres. ch. coll. 114,25; m.	
c. 3,48;	117 73
Mt. Clemens, Pres. ch.	10 00-149 73
Middlesex North & Vic. Ms. Char. So. J. S.	
Adams, Tr.	
Groton, A friend,	10 00
Middlesex South, Ms. Conf. of Chs. Rev. G.	
E. Day, Tr.	
Unionville, Miss. so.	100 00
Middlesex Assoc. Ct. H. C. Sanford, Tr.	
Hadlyme, Gent. and la.	17 00
Monroe Co. & Vic. N. Y. E. Ely, Agent.	
Medina, Pres. ch.	41 00
Rochester, 1st pres. ch. 111,19; Brick	
do. 100; s. s. for Alexander J. Burr,	
Ceylon, 30; 3d pres. ch. 30; Mrs. D.	
Scoville, dec'd, av. of watch, 60; 311 19-352 19	
New Haven City, Ct. Aux. So. A. H. Maltby, Tr.	
New Haven, Union m. c. 38,73; m. c. in	
Church-st. ch. 9; do. in 3d ch. 12,85; offi-	
cers and students in Yale coll. 31;	101 28
Brewsterville, s. s. for Nestorian miss. 10;	
New Haven Co. East, Ct. Aux. So. A. H.	
Maltby, Tr.	
Cheshire, Ch. and so.	8 00
New Haven Co. West, Ct. Aux. So. A. Town-	
send, Jr. Tr.	
Derby, 1st cong. ch. s. s. for Henry	
Johnson, Ceylon,	20 00
Middlebury, E. Hine,	10 00
Waterbury, s. s. for H. N. Day, Cey-	
lon,	50 00-50 00
New London & Vic. Ct. Aux. So. C. Chew, Tr.	
Stonington, 2d cong. ch. com. and m.	
c. 37; E. Faxon, 10;	47 00
New York City and Brooklyn, Aux. So. J. W.	
Tracy, Tr.	
(Of wh. fr. Carmine-st. ch. for sup. of Rev.	
H. M. Scudder, 25,32; H. C. Bowen, to	
cons. Mrs. LUCY M. BOWEN of Brooklyn	
an H. M. 100; Mrs. H. Leferts, to cons.	
Rev. JOSEPH F. SMITH of Winchester,	
Va. an H. M. 50; E. H. Blatchford, to	
cons. Rev. JOSEPH HULL of Essex, Ct.,	
Rev. VILLEROY D. REED of Lansing-	
burgh, N. Y. & Mrs. LUCY E. McDONALD	
of Jamaica, N. Y., H. M. 200; a lady, to	
ed. two hea. chil. 2.)	2,554 50
Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
Brookline, Kingsbury sew. cir.	15 00
Medfield, 3d cong. ch. and so.	24 51
Milton, A friend, 15; s. s. miss. so.	
for miss. at Oromiah, 10;	25 00

Roxbury, Eliot ch. and so. gent. 71,  
50; m. c. 22,57; Mrs. W. for tes-  
taments for bea. 1,56; 95 73  
Stoughton, A friend, 30 00  
Wrentham, Cong. ch. and so. to cons.  
Rev. HORACE JAMES and EDWARD  
PRATT H. M. 155 00—345 24  
Old Colony Assn. Me. H. Coggeshall, Tr.  
Fairhaven, Mr. Roberts's so. 157 00  
Onida Co. N. Y. Aux. So. A. Thomas, Tr.  
Augusta, 1st cong. ch. coll. 129,13;  
la. 10; 139 13  
Bridgewater, Cong. ch. 3 00  
Camden, Mrs. S. D. Barton, 40 00  
Clinton, Cong. ch. 260 00  
New York Mills, Coll. for Sandw.  
Isl. miss. 37 19  
Redfield, A. Johnson, 5 00  
Trenton Village, Pres. ch. m. c. 7 86  
Upper N. Y. Mills, Octavia par. 8 00  
Utica, H. Ferry, 50 00  
Whitesboro', Pres. ch. 31 35—581 53  
Orleans Co. Ft. Aux. So. T. Jameson, Tr.  
Barton, Coll. 5,69; m. c. 7,31; 13 00  
Osgo Co. N. Y. Aux. So. Rev. A. E. Campbell, Tr.  
Cooperstown, La. 18 00  
Middlefield, do. 30 00  
New Berlin, Cong. 3 00  
Worcester, do. 3 00—59 00  
Pensacola Co. Me. Aux. So. E. F. Duren, Tr.  
Bangor, Hammond-st. ch. 40 00  
Bradford, A fem. friend, 1 00  
Brewer, 1st cong. ch. and so. m. c. 27 09  
East Brewer, 3d cong. ch. and so. 21 00  
Garland, Cong. ch. m. c. 3 50  
Hamden, Cong. ch. 51 00  
Unity, do. m. c. 3 64—147 23  
Richmond & Vic. Pa. Aux. So. S. Reeve, Tr. 1,250 00  
Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.  
Brentwood, Rev. J. Ward, 2 00  
Derry, 1st ch. and so. gent. and la. 80; 100 00  
m. c. 20; 97 00  
Hamptden, Gent. and la. 3 43  
Kingston, for Choc. hymn book, 11 00—143 43  
South New Market, Cong. ch. m. c. 11 00—143 43  
Rutland Co. Ft. Aux. So. W. Page, Tr.  
Rutland, A friend, 20 00  
Stafford Co. N. H. Aux. So. E. J. Lane, Tr.  
Dover, Cong. ch. and so. 84; la. 6; 93 72  
m. c. 3,73;  
Meredith Bridge, Cong. ch. and so.  
wh. and prov. dona. const. Mrs.  
MARY W. YOUNG an H. M. 25 00  
Rochester, for Choc. hymn book, 2 10—120 82  
Salisbury Co. N. H. Aux. So.  
Acworth, Miss H. Ware, 5 50  
Claremont, m. c. 17 00—22 50  
Tuxton & Vic. Me. Aux. So.  
Attleboro', Mr. Crane's so. m. c. 11,75; la.  
93,41; a friend, av. of gold beads, 4; wh.  
const. Mrs. ANNE DUNHAM an H. M. 109 16  
Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.  
N. Coventry, La. 42 85  
Valley of the Mississippi, Aux. So. G. L.  
Weed, Tr.  
By Rev. W. Potter, Agent, 360 00  
Washington Co. Ft. Aux. So. J. W. Howes, Tr.  
Barre, Gent. 15,45; m. c. 25,33; la.  
15,19; 55 97  
Montpelier, Gent. 77,55; m. c. 46,68;  
do. in a. for Bael W. Smith, Cey-  
lon, 30; la. 70,05; 214 38  
Plainfield, Cong. ch. 1 25—271 50  
Western Reserve, O. Aux. So. Rev. H. Coe, Agent.  
Milan, 8; Wellington, S. Pelton, 10; Ely-  
ria, 10; Amherst, 4; Rev. J. Eells, 3;  
Browahelm, C. Peck, 2; Rochester, 11;  
Huntington, Rev. A. R. Clark, 3; Youngs-  
town, 10; Canfield, 3; Huntsburg, Mrs. H.  
1; Streetsboro', 6; Rootstown, T. Andrews,  
10; Randolph, O. C. Dickinson, 10; At-  
water, 20; Windham, S. Scott, 10; young  
la. benev. so. 15,30; girls in Miss Treat's  
sch. 5; Sharon, 4,25; Mr. Johnson, 10;  
Hinckley, 6,37; Litchfield, 1; Weymouth,  
1; Lower Sandusky, 4,31; Perryburg, 13,  
30; Spink & Hosmer, 10; Rev. J. Badger,  
3; Toledo, 8,25; Maumee City, 20; av. of  
jew. 2,06; Fitchville, Rev. G. C. Judson,  
10; Norwalk, a bal. 1,50; Morgan, 3,50;

G. W. Q. 5; Rome, 11; Rev. F. M. D. 5;  
Richfield, 50c.; O. M. Oviatt, 10; Hudson,  
Wes. res. col. 7,87; Cuyahoga Falls, 7,16;  
Freedom, 10,80; Streetsboro', 13,55; Ded.  
disc. 2,60; 308 21  
By T. P. Handy, Agent.  
Cleveland, m. c. 25,35; Mrs. E. W. Day,  
5; B. Stedman, 10; Mrs. M. S. Handy,  
dec'd, 16,50; W. A. O. 4; Ohio City, m. c.  
22; Chester, m. c. 20; York, m. c. 18,50;  
Brunswick, S. B. 1; Elyria, coll. 16,50;  
Disc. 79c. 138 06  
Windham Co. North, Ct. Aux. So. G. Danielson, Tr.  
North Woodstock, A friend, 50 00  
Windor Co. Ft. Aux. So. E. C. Tracy, Tr.  
Hartford North, Contrib. 19 00  
Ludlow, Cong. ch. and so. 16 00  
Norwich, South ch. 24 19  
Royalton, Mrs. R. W. Francis, to  
const. Miss AMELIA FRANCIS an  
H. M. 100 00  
Sharon, La. 50; ack. in Aug. Her. as  
fr. Woodstock.  
White River, Contrib. 32,41; m. c.  
19,28; 51 69  
Windor, Gent. 23; la. 2; m. c. 2;  
wh. and prov. dona. const. Rev.  
FRANKLIN BUTLER an H. M.; Rev.  
N. Bishop, 5; 93 00—242 88  
York Co. Me. Conf. of Chs. Rev. G. W. Cressey, Tr.  
Alfred, Cong. ch. and so. m. c. 7,30;  
Rev. A. W. Fiske, 4; a lady, av.  
of ring, 80c. 12 00  
Saco, Mr. Hopkins's so. benev. so. 18 38—30 38  
Total from the above sources, \$18,498 22

## VARIOUS COLLECTIONS AND DONATIONS.

A friend, to constitute Rev. Rufus TAYLOR, of  
Shrewsbury, N. J. an H. M. 50; do. 3,70;  
do. by A. S. K. 1; Steamboat Herald, Ohio  
river, for Choc. hymn book, 5,75; 60 45  
Albany, N. Y. 4th pres. ch. m. c. 100 00  
Alleghany, N. Y. Ind. at m. c. Old Town, 3 60  
Andover, Ms. Old South ch. m. c. 61,57; A.  
Farwell, 5; 66 57  
Angelica, N. Y. Pres. ch. 10; E. Ewers, 10; 20 00  
Argyle, N. Y. Mr. and Mrs. E. D. Stevenson,  
Augusta, N. Y. Pres. ch. 14 00  
Birmingham, Pa. Pres. s. s. for fem. boarding  
sch. Oodenville, 49 00  
Bloomfield, N. J. A friend, 12 00  
Bristol, R. I. Cong. ch. and so. 60; la. 50; m.  
c. 8; 118 00  
Bristol Centre, N. Y. E. H. Crow, 5 00  
Cairo, N. Y. wh. and prov. dona. const. Rev.  
PETER SWYDER an H. M. 40; I. T. 50c. 40 50  
Cambridge, Ms. A friend, 20 00  
Canada, J. B. Mills, 10 00  
Cattaraugus, N. Y. Chh. 1 75  
Cedarville, N. Y. Pres. ch. 13 75  
Champlain, N. Y. P. Moore, 37 00  
Chelsea, Ms. Winnisimmet ch. and so. m. c. 37 28  
Choctaw Nation, Rev. R. D. Potts, for Choc.  
hymn book, 10; Good Water, for do. 4,75; 14 75  
Doakville, Ark. m. c. 4 00  
Dwight, Ark. Miss H. More, 50 00  
East Cambridge, Ms. m. c. 3 00  
Fairfield, N. J. Pres. ch. 18 00  
Fairmount, Pa. 1st pres. ch. s. s. 5 00  
Farmington, Ill. Pres. ch. 5 00  
Fort Ticonderoga, Ark. m. c. 22,37; C. G. Gooding,  
for Choc. hymn book, 5; 27 37  
Gilbertsville, N. Y. Pres. ch. 44 50  
Harrisonburg, Va. Pres. ch. 26 00  
Homer, N. Y. Cong. ch. m. c. 72 00  
Houlton, Me. Cong. ch. m. c. 19 00  
Huntsville, Ala. Pres. ch. s. s. for Wm. Leach  
and Margaret Russell, Ceylon, 16,56; ded.  
disc. 1,50; 15 00  
Ithaca, N. Y. Pres. ch. 153 00  
Jersey City, N. J. and other places, by Dr.  
Scudder, 19 32  
Kingston, R. I. Cong. so. 2 00  
Lower Alton, Ill. Pres. ch. 20 00  
Malden, Ms. La. benev. so. for bea. chil. in  
Orooniah, 16 55  
Malden, N. Y. Pres. ch. wh. const. Rev. H. N.  
Barnes an H. M. 111 00

<i>Manchester, Pa.</i> Rev. Dr. Halsey,	12 00
<i>Maulius, N. Y.</i> Mrs. L. Hitchcock,	5 00
<i>Marietta, O.</i> Miss S. Jaquith,	5 00
<i>Martinsburgh, N. Y.</i> 1st pres. ch.	10 00
<i>Mendham, N. J.</i> Pres. ch. 56; Rev. J. F. Morris, 10;	66 00
<i>Middleport, N. Y.</i> Rev. T. Baldwin,	10 00
<i>Miller's Place, N. Y.</i> Rev. FRANK HAWES, wh. const. him an H. M.	100 00
<i>Minersville, Pa.</i> Pres. ch.	25 62
<i>Montreal, L. C.</i> Amer. pres. ch. and so. J. De Witt, to const. EMILY F. DE WITT an H. M. 100; SAMUEL S. WARD, wh. const. him an H. M. 100; E. C. Tuttle, to const. Rev. CHARLES HAWLEY an H. M. 50; Jacob and Clinton DeWitt, av. of corn, (see Dayspring) 15; indiv. 85;	350 00
<i>Montgomery, O.</i> Ch.	2 37
<i>Montrose, Pa.</i> Pres. ch. 35; Mrs. C. P. D. for Choc. hymn book, 1; Mrs. E. S. for do. 50c.	36 50
<i>Morrisville, N. Y.</i> E. Holmes,	5 00
<i>Mountain Fork, Choc. na.</i>	21 62
<i>Mount Zion, W. T.</i> Pres. ch.	3 00
<i>Newark, N. J.</i> 1st pres. ch. m. c. 100; la. 187, 65; s. s. for W. S. Hamilton, Joseph Christmas, and A. D. Eddy, Ceylon, 66, 12; A. N. 3; 3d do. m. c. 47, 45;	403 62
<i>New Lebanon, N. Y.</i> R. Woodworth, a rev. pen. 50 00	
<i>New Orleans, La.</i> Pres. ch. 229, 40; coll. 26; Mr. Maher, 6;	261 40
<i>Newton Corner, Ms.</i> m. c.	15 58
<i>North Chalmersford, Ms.</i> Evan. cong. ch. and so. wh. and prev. dona. const. Rev. LUTHER H. SHELDON an H. M.	110 00
<i>North East, N. Y.</i> Cong. ch.	3 32
<i>Patchogue, N. Y.</i> do.	12 00
<i>Philadelphia, Pa.</i> Mr. Smith, 25; Miss Mc Keever and sch. 10; fem. union mite so. 24, 55; Phila., Wilmington, Del., and N. York, chil. by Dr. Scudder, 33, 19;	92 74
<i>Pine Plains, N. Y.</i> Pres. ch.	17 12
<i>Pittsburgh, Pa.</i> 3d pres. ch. 243, 60; L. R. Livingston, 50; s. s. 50; an Epis. friend, 25; ded. dis. 20c.	348 40
<i>Pittsfield, Ill.</i> Cong. ch. and cong.	25 60
<i>Portland, N. Y.</i> Cong. ch. m. c.	8 00
<i>Port Tobacco, Md.</i> Miss A. Day, 8, 75; a lady, 5;	13 75
<i>Providence, R. I.</i> A lady,	1 00
<i>Reading, Ms.</i> La. cont. so.	15 20
<i>Reading, Pa.</i> 1st pres. ch. m. c. 66, 69; contrib. 44; No. 1 s. s. asso. 64, 84; (of wh. to const. Miss CATHERINE COLEMAN an H. M. 100;) dis. 12c.	175 41
<i>Rome, N. Y.</i> 1st cong. ch. m. c. 10; 2d do. 56; G. for Sarah Boardman, Ceylon, 20;	86 00
<i>Sandwich Islands, Miss M. Ogden,</i>	61 50
<i>Saratoga Springs, N. Y.</i> Pres. ch. m. c.	50 00
<i>Savannah, Ga.</i> Male and fem. miss. so. in indep. pres. ch. (of wh. fr. Mrs. G. B. Lamar, to const. Mrs. SARAH ANN ANDERSON an H. M. 100; J. Stoddard, to const. JOHN I. STODDARD an H. M. 100; juv. miss. so. in s. s. 20, 41; Mrs. A. Smelts, for <i>Hortensia Smelts</i> , Gaboon, 15;	837 50
<i>Schaghticoke, N. Y.</i> Pres. cong. wh. const. Miss SUSAN SMITH an H. M.	150 00
<i>Schenectady, N. Y.</i> 1st pres. ch.	150 00
<i>Slater'sville, R. I.</i> Amos D. Lockwood, wh. and prev. dona. const. him an H. M.	50 00
<i>South Middletown, N. Y.</i> Pres. ch.	6 00
<i>St. Petersburg, Rus.</i> Mrs. W. C. Gellibrand,	50 00
<i>Sprague, N. Y.</i> D. Dana, for Gaboon miss.	25 00
<i>Troy, N. Y.</i> A friend, 5; do. 1; a widow, av. of gold chain, 4;	10 00
<i>Vermont, A. Z.</i>	100 00
<i>Walham, Ms.</i> Trin. cong. ch. and so.	63 00
<i>Walton, N. Y.</i> 1st cong. ch.	20 91
<i>Warren, O.</i> D. M. Ide, 25; Mrs. J. A. Ide, 6; Mrs. S. Ide, 5;	36 00
<i>Waterville, O.</i> Ch. 1, 34; H. R. 1, 29;	2 63
<i>Williamsburgh, N. Y.</i> Pres. ch. author of Miss. Daughter, wh. and prev. dona. const. TIMOTHY HAALILIO, Sandwich Islands, an H. M.	50 00
<i>Wilmington, Ms.</i> La. asso. 19, 25; N. dis. m. c. 11; wh. and prev. dona. const. Rev. ALFRED HAWES an H. M.	30 25
<i>Unknown, J. C. Smith,</i>	3 00

\$23,722 65

## LEGACIES.

A deceased friend, by A. C.	100 00
<i>Cornwall, Vt.</i> Jeremiah Bingham, by D. Warner,	294 00
<i>East Bloomfield, N. Y.</i> Miss Emily Munson, by F. Munson, Ex'r,	50 00
<i>Freshlin, Ms.</i> Mrs. Irene Fisher, by Mrs. I. F. Norcross, Ex'r,	176 33
<i>Hillsboro, N. H.</i> William Symonds, by F. W. Symonds, Ex'r,	50 00
<i>Thetford, Vt.</i> Miss Nancy Kingsbury, by E. White, Ex'r, (prev. rec'd, 100;)	60 00
<i>Wallingford, Ct.</i> Mrs. Eliza M. Hall, by T. V. Meigs, Ex'r,	100 00
Ded. exp. paid on legacies of J. W. Claxton and Mrs. E. Haskell,	229 30
	26 23
	\$794 22

Amount of donations and legacies acknowledged in the preceding lists, \$24,516 87. Total from August 1st to July 31st, \$234,349 51.

## DONATIONS IN CLOTHING, &amp;c.

<i>Akron, O.</i> Two pillow cases, fr. a little girl,	50
<i>Concord, Ms.</i> Pencils, for John White, Ceylon.	
<i>Cooperstown, N. Y.</i> A box, fr. fem. miss. so. for Mr. Dole, Sandw. Isl. miss.	58 47
<i>Exeter, N. Y.</i> A box, fr. la. miss. so. for La. Pointe,	70 77
<i>Geneva, N. Y.</i> A box, fr. fem. miss. so.	39 90
<i>Grafton, Ms.</i> do. fr. la. of Evan. cong. so. for Park Hill,	60 00
<i>Lebanon Centre, Ms.</i> A box, fr. la. sew so.	30 33
<i>Montpelier, Vt.</i> Paper, cloth and socks, fr. 1st cong. ch.	
<i>New York City, A</i> box, fr. young la. of Miss Parmelee's school, for Miss H. More, Cher. miss.; 4 reams paper, fr. F. Bull.	
<i>Peninsula, O.</i> Clothing, from la.	6 25
<i>Pompey, N. Y.</i> A box, for Mr. Crane, Madura.	
<i>South Boston, Ms.</i> A bundle, fr. la. benev. so. Phillips ch.	15 00
<i>Windham, O.</i> Clothing, fr. young la. benev. so.	9 50
S. Reeve, Treasurer of the Auxiliary Society of Richmond, Va. acknowledges the receipt of the following sums, viz.	
<i>Bedford, Peak</i> ch.	15 00
<i>Rackett's s. s.</i> juv. miss. so. for Madras miss.	12 00
<i>Charlotte, S. Hoge</i> , for sch. at Bombay,	50 00
<i>Lynchburg, 3d</i> pres. ch. s. s. for <i>Ann Bryce</i> , Ceylon, 5, 29; G. Bagby, for <i>Ellen Bagby</i> , do. 13; Mrs. Gordon and daughters, for <i>Agness Gordon</i> , do. 12; C. S. Mosby, 50; Mr. and Mrs. A. H. Armistead, 25; Mr. and Mrs. B. F. S. 10; Mrs. R. and daughter, 10; J. R. D. P. 10; D. B. P. 5; indiv. 21, 11; F. S. 5; Rev. E. H. Cumpston, 20;	186 40
<i>Prince Edward C. H.</i> m. c. 25, 38; indiv. 124, 57;	149 95
<i>Richmond, 3d</i> ch. E. W. P. 5; E. and I. P. 15; United pres. ch. and cong. Shockoe Hill, F. James and fam. 115; S. Reeve, to const. ELIZABETH REEVE an H. M. 100; J. Caskie and fam. 100; C. Gennet, wh. and prev. dona. const. Miss SUSAN SMITH an H. M. 50; L. Webb, 40; A. Burr, 20; J. D. Munford, 20; M. Young, 20; E. Anderson, 20; S. McGruder, 20; J. Scott, 20; Mr. and Mrs. J. Q. James, 20; A. M. Coleman, 35; W. P. Strother, 25; indiv. 234;	839 00
	1,242 35

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools. Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.